



Flashback

Journal of the Washington County Historical Society

Volume 74, No. 2

Summer 2024

The Muddy Fork Bar Association

*"We were serious about our practices,
but less so about ourselves."*

- Boyce Davis



Attorney Boyce Davis, a founding member of the MFBA

Washington County Historical Society

118 East Dickson Street, Fayetteville, AR 72701

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Submissions

Flashback (ISSN: 0428-5573) is published quarterly in the spring, summer, fall, and winter as an official publication of the Washington County Historical Society. Send all materials for publication to: *Flashback* Editor, Washington County Historical Society, 118 East Dickson Street, Fayetteville, AR 72701.

There is no payment for articles published in *Flashback*. The editor retains the right to edit all submitted articles prior to publication.

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Society membership is invited to those interested in the preservation of Washington County history. Annual dues (as of January 2020) for categories of members are: Senior, Student, Public Library, \$20; General, \$30; Trail Blazer, \$50; Explorer \$100; Wagon Master, \$250; Pioneer, \$500; Statesperson, \$1,000.

Members are mailed *Flashback* each quarter. Available past issues are \$6 each, postpaid. Add \$1 postage for issues printed in 1951 through February 1972. Web site: washcohistoricalsociety.org or headquartershouse.org.

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Preserving our past for future generations

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On the cover:

Boyce Davis was one of the founding members of the Muddy Fork Bar Association in 1986, along with John Everett and his law partner, the late Bob Whitlock. Including other inaugural members, it was "a pretty robust group," according to Everett.

Davis also owned and published several NWA newspapers, which he later combined as the *Washington County Enterprise-Leader*. Photograph courtesy Scott C. Davis.

Sisters Abroad:

Eva and Lenora Johnson travel 'round the world in 1928

*Part I of a two-part article about a 'round-the-world
voyage of two young Fayetteville women in 1928*

By Amanda Bancroft

I n 1928, Eva and Lenora Johnson, two sisters from a farm south of Fayetteville, Arkansas, “girdled the globe” by steamship, locomotive, bus, motor car, and even camels, elephants, and rickshaws, visiting over a dozen countries and their territories without a male escort during the age when women had just earned the right to vote and a married woman could only get a passport in her husband’s name.¹ A woman traveling around the world was rare, but not unprecedented. Just one example is that of journalist Nellie Bly, who won a race around the world in 72 days in 1890 to beat the character Phileas Fogg² from Jules Verne’s *Around the World in 80 Days* (the Johnson sisters, by comparison, traveled for about 264 days on a leisure cruise instead of a race). “Women travelers in America command as much consideration as men,” wrote Bly, who noted other solo female travelers along her route.³

Like Bly, Eva and Lenora Johnson were confident travelers. Yet American women abroad were a minority within a minority. It was rare for Americans in general to travel abroad. Even as late as the 1950s and early 1960s, “less than one percent of Americans were traveling overseas.”⁴ There was an increase in female travelers after World War I that might have been due to advertisements by shipping companies to attract women passengers. It wasn’t until after World War II that for the first time in his-

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Passport photos for Eva (top) and Lenora Johnson (below), 1928. Tall, thin, and businesslike Eva had stern, hazel eyes that observed every detail. Shorter, plump, and sensitive Lenora had brown eyes that sought out beauty. Lenora wrote of her photo: "I don't think it looks much like me, but I suppose they can see enough resemblance that I can 'get by' on it. Mr. Beach [travel agent] said that it was about the worst he ever saw. I don't know if he meant it or was just joking."

tory, women made up 50 percent or more of Americans traveling abroad.⁵ The Johnson sisters embarked on their voyage during the Roaring Twenties, in between the two world wars.

Thanks to Eva's investment in the oil boom, they managed this financial feat despite humble beginnings as farm girls and working women. Both highly educated with college degrees, Lenora was a teacher in various states, and Eva was a secretary in Seminole, Oklahoma, where she learned about the oil fields.⁶ The sisters were a contrast between luxury and poverty, style and savings. They darned the holes in their hose in the cheapest room they could find while dining on delicacies. One travel agent boasted of the class of people who ride all the steamship lines – "the people with money," Lenora reported to her sister, Eva, in



a letter. "I told him I wasn't so much interested in people with money as in those with intelligence, and culture, and an ability to appreciate what they saw on the trip."⁷

Today, we can appreciate what they saw on their trip as fellow "passengers" reading their diaries, letters, and postcards, illustrated by their own photographs which are all preserved in the archives of their home, the Historic Johnson Farm five miles southwest of Fayetteville. They compare this farmhouse and rural life to places around the world at a time when globetrotters were mostly male and not from a farm in Arkansas. These sailing sisters offer us a porthole into the past from a woman's point of view. All Aboard!

Our journey will take us from Fayetteville to Los Angeles and San Francisco, California, and then aboard the Dollar Steamship whose route is pictured in a passenger brochure. "O'er the sparkling sunlit seas to the lands of Romance and Adventure to places that stir your imagination...to experiences which are filled with the thrill of quaint bazaars, gay festivals, and temples fragrant with incense, and then, that personal contact with civilizations and people throughout the world which gives you a keener, finer, more vivid understanding of life and happiness. Such is the inspiration of a



Map of 'Round-the-World Dollar Steamship Line route traveled by the Johnson sisters, who departed in January 1928 from Los Angeles traveling west, returning to New York in October. "Passenger's Brochure," S.S. President Hayes, 1928. Held in the Johnson Family Papers.

trip to the Orient and 'Round-the-World on the Dollar President Liners."⁸

Eva started the trip with a visit to her parents at the family farm near Fayetteville. She was delayed in reaching Lenora in Los Angeles due to her job in Seminole. The sisters reunited in L.A. and had a shopping spree before their ship left port.

Lenora Johnson briefly kept a journal of their trip. "January 16, 1928 — 'To see once is better than to hear a hundred times.' So said Mencius, and with this idea in mind, my sister and I set sail this morning at eleven o'clock on the President Jackson for a 'Round-the-World' trip. My dear friend Mrs. Woodruff, together with her genial brother, Dr. Rowe and his happy wife were at pier 132 A Terminal Island, Long Beach, California to bid us bon voyage. Wearing our little bouquets of ferns, lilies-of-the-valley clustering around a pink rose bud which Mrs. Rowe gave us, we stood on the deck as our steamer slipped out of its moorings on its way across the Pacific."⁹

The first skill passengers will need to master is remaining upright despite the rolling and pitching of the ship. "As the ship's deck falls away from the horizontal, the tendency will be for the body to go in the same direction. The ordinary landlubber who is taken off his guard by such a motion involuntarily takes a step, or it may be a plunge, in the direction the ship takes."¹⁰ Balance the body's weight using the knees, and brace against falls by keeping feet apart enough to shift the weight. Find a sheltered place to practice in some corner of the deck out of the sea wind.

Eva wrote to their mother, Rachel Johnson, "I wish you could go with us, but I know you would not enjoy the jiggling of the ship. Maybe they'll get some gentle aero planes someday so you can make some trips in com-

fort.”¹¹ At this time in history, around 98.5 percent of Americans traveled by sea and not by plane. Lindbergh completed his non-stop transatlantic flight just the year before, in 1927.¹² Flying across oceans wouldn’t become a reality for pleasure passengers until 1939, one year after Rachel passed away.

Eva and Lenora Johnson were a dynamic duo throughout their lives. This trip was a loving scheme thought up by 41-year-old Eva to help her 38-year-old sister Lenora recover from an illness by distracting her with the places they had always wanted to visit.

Most of their time at sea was spent on the steamships of the President Dollar Line that sailed every 14 days. Named after American presidents, these ships offered everything a passenger could desire. They included well-ventilated, lighted rooms that had electric fans and were adapted to travel in the tropics. For sun protection, awnings were spread across the deck. State rooms were like a hotel apartment with twin beds, hot and cold running water, chiffoniers, full-length mirrors, a settee, reading lamps, and wardrobe closets. Some rooms had a private tub or shower bath, but Eva and Lenora opted for the cheaper rooms with shared baths. There was a radio aboard, as well as a surgeon and free medicines in case of any illness. The Dollar Steamship Line provided a safe for passengers’ valuables with a familiar disclaimer: “company is not responsible for valuables left in staterooms.” Various rooms included the Social Hall, Men’s Smoking Room with a club atmosphere, a Library with fiction and travel books, Barber Shop, Writing Room, Garden Tea Room, Veranda Café, and the Dining Saloon, where the chefs “have at their command all the varied foodstuffs of the world” including refrigeration equipment.

Eva wrote in a letter home, “We have ice cream almost every evening for dinner, and you know that just suits Lenora.”¹³ The Dining Saloon extended the full width of the ship and was richly decorated in ivory and mahogany, with tables for congenial groups of friends. Passengers who wish to dress for dinner may wear whatever they wish – there is no dress code.

Select your meal from tonight’s menu of the S.S. President Roosevelt, abbreviated here:

Hors D’oeuvres: Blue Point Oysters.

Soups: Real Green Turtle Soup *en Tasse*, Chicken Consommé with Raviolis.

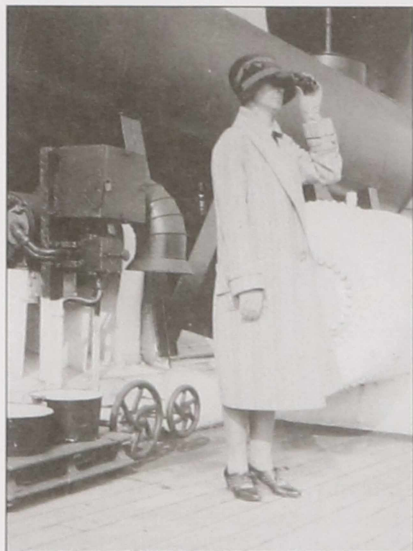
Entrees: Chartreuse of Sweetbread a la Roosevelt, California Asparagus *en Branches*; *Roasts:* *Contre-filet* of Beef *au Jus*, Mount Vernon Turkey, Prairie Chicken.

Vegetables: Timbale of Spinach, Green Peas *a la Lyonnaise*.

Potatoes: Boiled, Baked, Candied Sweet (Southern Style).

Salads: Hearts of Lettuce, Thousand Island Dressing.

Desserts: Praline Souffle, American Mixed Ice Cream, *Petits*



Eva Johnson uses binoculars for sightseeing aboard the S.S. Ruth Alexander. Photograph courtesy Johnson Family Papers.

Fours; Cheese: Gruyere, Roquefort, and Crackers; Fresh Fruit in Season, Assorted Nuts and Raisins, *Demi-tasse*.

An orchestra will serenade us over dinner with songs like the “Stars & Stripes Forever,” and “Auld Lang Syne.” If passengers reading want to enjoy the full auditory experience, they are encouraged to play the song “Chilly Pom Pom Pee,” a hilariously named foxtrot by Wendling which creates the fun atmosphere of the ship. This song was what Eva and Lenora heard while dining from the above menu.

The sisters spent time wrapped in “rugs” in deck chairs, taking in the view, fresh air, or reading. One of the sisters sketched out plans for what they called a “knock-down chair,” with directions for what materials to use and how to assemble it. Perhaps they were planning to build their own or have them built upon returning to Arkansas.

To pass the time, passengers played games on the deck, danced, and won prizes at themed costume parties. The Gymkhana (an athletic tournament) consisted of the following games: Are You There Casey, Cracker Eating Contest, Rubberneck Tug-o-War, Musical Chairs, Egg Race, Cigarette Lighting Contest, and the Suitcase Race. Some of these sound like a children’s birthday party in modern times, but others seem rather violent.

“Are You There Casey” was probably played like this: “Two ‘duelists’ are blindfolded and commanded to lie flat on the deck, face downward... In the right hand of each is placed a large roll of paper as a sword. At the word ‘Go,’ one ‘duelist’ rises on his elbow...and cries, ‘Are you there?’ When the other answers ‘Yes,’ the first attempts to strike him over the head with the roll...As each vainly attempts to locate his foe by the sound of the voice and hits the deck violently and fruitlessly, the onlookers are convulsed with merriment. The victor in this novel duel is he who scores the largest number of successful blows in a given time.”¹⁴ We don’t know which, if any, games Eva and Lenora played.

Mail could be forwarded east to passengers traveling west or held until arrival. Eva continued to transact oil business even while cruising the world, and the sisters eagerly awaited word from home at each stop along

their route. Lenora reported to her family that “one couple got 231 letters at the same time.” Imagine!

As the S.S. President Jackson sails north along the coast of California, passengers reading this article are advised that the names and facts of places and people will reflect the world order of 100 years ago, not as they are in modern times. Readers will only know what Eva or Lenora conveyed through the binoculars of their interests and prejudices. Passengers are further advised to collect their belongings and prepare to go ashore in San Francisco to acquire passports and visas to Japan, Italy, France, Germany, England, and their “possessions,” as it is the age of empire.

In between visits to the American Express and visa offices, the sisters enjoyed sightseeing excursions in and around San Francisco. They rode the Golden Gate Ferry on one tour, and on another, traveled along “the crookedest railroad in the world in a serpentine course to the summit of Mt. Tamalpais, where at an altitude of 2,590 ft we beheld ‘the grandest panorama on earth.’” (Tamalpais means “bay mountain” in the Miwok indigenous language.) Eva and Lenora’s descent from the mountain passed through Muir Woods, where they saw giant old-growth coastal redwoods, among the last on the planet.

Lenora wrote home that they had seen “some really big trees. We saw one which was 56 feet in circumference. We walked through its trunk without any trouble.” They mailed redwood leaves and bark in an envelope to their mother Rachel. “Keep all the stuff in some place together for your museum. I have some shells in my trunk for you.” In traveling the Johnson archives, one must be cautious of opening envelopes because of fragments of plants from around the world. They mailed home seeds of lilies of the field from Jerusalem, Hawaiian flowers, and pansies and forget-me-nots from Villa d’Este, near Rome.

It was soon time to sail for Honolulu. “We sat on the verandah till after the lights were turned on in San Francisco,” wrote Eva. “It was a gay, festive scene when the ship left the dock.” Here, she quotes Julian Street’s 1921 book *Mysterious Japan*:

It is intensely interesting to see a steamer set sail. Departing passengers are given coils of paper ribbon confetti to throw to their friends ashore, so that each may hold an end until the wall of steel parts from the wall of stone, and the paper strand strains and breaks. There is something poignant and poetic in that breaking, symbolizing the vastness of the world, the bitterness of men and ships, the fragility of human contact.

Eva observed the vast variety of passengers aboard and reflected that perhaps she and Lenora might become as homesick as some of them seemed. “There are all types of people on board. Jews, Assyrians, Japanese, etc. All of the higher class, of course. These are people from New York, Washington, New Mexico, California, and all the way between. There are some Japanese men on board who seem more than anxious to

get home. I wonder if we will be as anxious as they seem.”¹⁵ Everyone had their own reasons for traveling across the ocean, whether it was for business, pleasure, or even to get married. “There is a girl from Columbia University going to Shanghai to teach. A Filipina woman and her little son are going from Hollywood, California, to Manila to visit her people. Her father is a multi-millionaire, her husband is a Norwegian.”

Lenora admired a Harvard graduate returning to his home country and wrote of his morning routine. “He reads to a couple of small boys every morning in some out-of-the-way place. They hunt him up and snuggle up to him. He seems to enjoy it as much as they. Sometimes he runs across a word he does not understand, and stops some passerby and asks what it means. He was reading a story which had the word ‘pinchers’ in it, he did not understand it until someone demonstrated.”

Unfortunately, not all of their impressions were without prejudice, and the sisters frequently used outdated racial slurs to describe Chinese, Japanese, or Indian laborers and servants. “A Chinese boy waits on the table,” Lenora wrote. “I think Papa would like to have a C__ to serve him, for they stand by during the whole meal, and keep your water glass full at all times, as well as put the sugar in your tea, unfold your napkin, etc. Personally, I could enjoy my meal more if this boy would go on away and let me eat without his supervision. I suppose it is because I am accustomed to waiting on myself.”¹⁶

The night before their arrival in Hawaii, they celebrated with a Captain’s “Aloha” or farewell dinner. (“Aloha” in the Hawaiian language is a word with a variety of deeper meanings and contexts beyond just hello or good-bye.) The dining room was decorated in flags and balloons, and favors were handed out to the guests.

On January 26, Lenora wrote home: “We have just docked at Honolulu at 7am promptly. I was out on deck to see the boat come in. Several natives swam out to meet the boat. They want the passengers to throw out coins, and they dive for them. A band is playing a welcome.”¹⁷ Green, lush scenery and white beaches surrounded the sisters, who delighted in hibiscus hedges.

Traveling by “motor car,” they toured the Nu‘uanu Valley to the famous Pali and its “awe-inspiring” view. The road wound through miles of pineapple, banana, sugar cane, and rice plantations. “The water-buffalo drags the wooden plough along the furrows of the rice-patches, guided by a c__e.” (This derogatory term originated in the Chinese word for heavy labor and the Hindi word for baggage carrier.¹⁸) At the plantations, they tasted ripe pineapple which was “delicious, better than what we get at home,” and tried a new fruit, papaya, eaten with lemon juice. They described it as similar to a musk melon.

The sisters had less than one day on the Island of Oahu, called “the Island of Paradise.” Eva exclaimed when she saw their itinerary, “One day seems hardly enough to see the Hawaiian Islands.” But it was time to

Lenora Johnson reads in a deck chair aboard ship.
Photograph courtesy Johnson Family Papers.

go back to their steamer to sail for Japan.

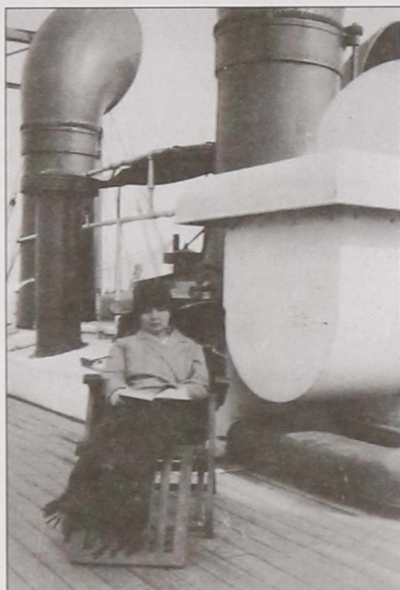
Suddenly, the ocean became “rough.” Lenora had her regrets: “Saturday and Sunday I began to wonder why I ever let Eva persuade me to leave the U.S.A. After I had fed the fish a couple of times Sunday, I felt quite differently about it on Monday, and have been enjoying the trip ever since, with never a touch of sea-sickness.”¹⁹

Sailing west across the Pacific, January 30 was the “Lost Day” due to crossing the 180th Meridian (international date line). For the sisters, this meant that their calendars went from Sunday to Tuesday, and Monday “disappeared”! Passengers should be aware that Monday was “lost at sea,” but in this article, many more days will be “lost” or rather skipped in the interests of saving space. Like Eva said, “It would take a whole book and then some to tell you all we’ve seen.”

By February 1, they had seen only one other ship since departing Honolulu. “The Pacific is a vast and lonely ocean. There are few ships.” Like a chameleon, the ocean changed color according to its various moods. “For the last day and a half, the water has been very black. They say this is the deepest part of the Pacific. It has been very blue all the way over.”²⁰ The ocean was a watercolor painting spread with a fresh wash every day, and they enjoyed discovering its next display of yellows, blues, and greens. “The sunset at sea is very pretty. The water seems to swallow the sun up almost at one gulp.”²¹

“Feb. 6 – Snowing!!” Eva exclaimed. “When we arrived at Yokohama it was snowing – the big, wet flakes, so our initiation into Japan was a snowy one.”²² As their ship prepared to dock at Yokohama, the crew and steerage were required to assemble on deck. Passengers gathered in the Social Hall out of the cold. All were counted and inspected by the Japanese Health Officers and Passport Examiners. But not everyone made it to Japan alive.

Eva wrote that “The butcher, a Chinaman who had been with the ship about five years, dropped dead the night before, and the Health Officers made quite a to-do about it...” What happened to the ship’s butcher, and what will happen to passengers aboard the S.S. President Roosevelt?



The story will be continued in Part II of “Sisters Abroad,” to be published in the fall issue of Flashback.

Endnotes

¹Becky Little, *National Geographic*. Accessed August 24, 2018, at <https://www.nationalgeographic.com/travel/article/women-equality-day-history-politics-passport>.

²Americans traveling abroad were rare but influential. The character of Phileas Fogg was based on William Perry Fogg (July 27, 1826-May 8, 1909), an American travel writer who went around the world in 1868. See Jules Verne, *Around the World in 80 Days*, Palazzo Illustrated Edition (London and USA: Palazzo, 2012); first published in book form by Pierre-Jules Hetzel in 1873.

³Nellie Bly, *Around the World in Seventy-Two Days* (New York City, New York: The Pictorial Weeklies Company, 1890).

⁴Dupont, Gandhi, and Weiss, National Bureau of Economic Research, 2008. Accessed at https://www.nber.org/system/files/working_papers/w13977/w13977.pdf.

⁵Ibid.

⁶Eva Johnson was recruited to be a secretary in 1912 by O. D. Strother, shoe salesman for the Brown Shoe Company and an oil investor who became a multi-millionaire a few months after his death in 1926, when his oil leases became profitable. Son-in-law J. R. Simpson managed the Strother estate and kept in touch with Eva, who worked with Simpson's Home Stake Oil & Gas Co. in their Seminole, Oklahoma, building, now on the National Register. Simpson wrote a book about his own trip around the world in 1932 and mailed an autographed copy to Eva. The book is kept in the Johnson Family Papers within the Eva and Lenora 1928 Trip Collection.

⁷Letter from Lenora Johnson to Eva, December 9, 1927. Held in the Johnson Family Papers.

⁸"Passenger's Brochure," S.S. President Hayes, 1928. Held in the Johnson Family Papers.

⁹Mrs. Woodruff hid a box of nuts in the sisters' luggage which they discovered upon unpacking. Mrs. Woodruff died March 13, 1928, and Lenora was notified while she sailed around the world. Held in the Johnson Family Papers, Brown Diary; Lenora Johnson, January 16, 1928.

^{10a}"Learning to Walk on a Steamship," *The Scientific American Handbook of Travel*, 1910 Edition, Gjenvick-Gjenvik Archives. Accessed at <https://www.ggarchives.com/OceanTravel/TravelGuide/20-WalkingAtSea.html>.

¹¹Letter from Lenora to Rachel, January 17, 1928. Held in the Johnson Family Papers.

¹²Dupont, Gandhi, and Weiss, National Bureau of Economic Research, 2008.

¹³Letter from Eva Johnson to family, April 1928. Held in the Johnson Family Papers.

^{14a}"Games at Sea," *The Scientific American Handbook of Travel*, 1910 Edition. Gjenvick-Gjenvik Archives. Accessed at <https://www.ggarchives.com/OceanTravel/TravelGuide/22-GamesAtSea.html>.

¹⁵Letter from Lenora Johnson to family, February 6, 1928. Held in the Johnson Family Papers.

¹⁶Letter from Lenora Johnson to family, January 27, 1928. Held in the Johnson Family Papers.

¹⁷Letter from Eva Johnson to family, January 26, 1928. Held in the Johnson Family Papers.

¹⁸Penobscot Marine Museum, Searsport, Maine. Accessed at <https://penobscotmarinemuseum.org/>. See also Irene Jiang, *Notalinguist*, April 6, 2021. Accessed at <https://notalinguist.substack.com/p/cool-cool-coolie>.

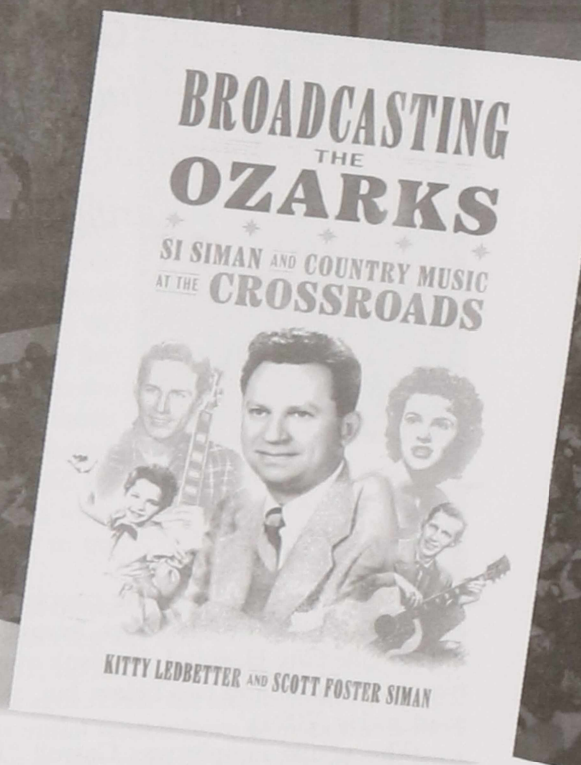
¹⁹Letter from Lenora Johnson to family, January 27, 1928. Held in the Johnson Family Papers.

²⁰Letter from Lenora Johnson to family, February 6, 1928. Held in the Johnson Family Papers.

²¹Ibid.

²²Letter from Eva Johnson to family, February 8, 1928. Held in the Johnson Family Papers.

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Carroll “Red” Dial:

The outstanding, exceptional, downright amazing minor league baseball “phenom” with an enduring and remarkable career

By J.B. Hogan

In summer 1957, a young couple moved into an upstairs apartment at 405 1/2 West South Street, across the street from the original 1912 Fayetteville City Hospital. It wasn’t much of an apartment building, with two units above and two below, but, remarkably, the building still stands as of today (2024).¹

The young couple was Carroll “Red” Dial and his wife Carolyn. They lived in the easternmost apartment on the second floor of the four-unit building. The apartments were small and simply furnished. Red was 31 years old at the time and would soon be working at his brother Eldon’s Gulf Station down on South School Avenue, where the building still stands today across the road from a tire store.

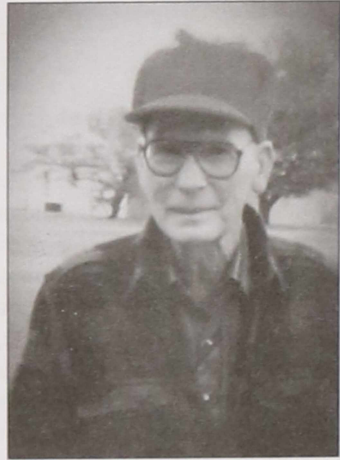
Red and his wife were a pleasant couple, and unless someone somehow brought up the topic, no one would probably guess that Red was more than just a young working man – who had, in fact, been an outstanding minor league baseball player with a once and enduring remarkable career which, in that long ago summer, had just ended.

Red was, it turned out, an exceptional pitcher in the lower professional leagues, with some amazing statistics and remarkable stories to prove it. His wife Carolyn had carefully saved the numerous newspaper clippings about Red’s exploits and kept them in a very large scrapbook.² During a career spanning 1947 to briefly in 1957, Red had reached as high as AA

*J.B. Hogan is a local historian and author who has published numerous stories, poems, and 11 books, including *Forgotten Fayetteville and Washington County* (2023). He is a frequent contributor to *Flashback*. His article “Fayetteville: Mecca for Writers” (*Flashback*, Fall 2023) won the 2023 Walter L. Brown Award for Best Community History in a County or Local Journal from the Arkansas Historical Association.*

minor league status (beginning in Class D, the lowest level of minor league baseball at the time).³

Over the course of his 11-season career, Red won 183 games pitching with only 116 defeats. In 1947, his first year pitching for Bartlesville, Oklahoma, in the Class D Kansas-Oklahoma-Missouri (KOM) League, he began his professional baseball career auspiciously, posting a 22-8 win-loss record with a fine earned run average (ERA) of 3.32 – the lowest he would ever record for a season. His pitching prowess got him selected to the league All-Star team.⁴ In those days, when less specialization was expected of players, Red often played in the field on off days and was an excellent hitter as well, posting a solid .298 batting average to go along with his excellent pitching.⁵



Carroll "Red" Dial, ca. 1994.
Photo from Find A Grave, <https://www.findagrave.com/memorial/69752042/carroll-red-dial>.

As a result of his successful first year, Red spent the next three years bouncing up and down between Class A, B, and C leagues. Finally, in 1951, he landed at Pampa, Texas, in the Class C West Texas-New Mexico League. Over the subsequent five years, the promise Red had shown in his initial season bore fruit as the 5-foot, 9-inch, 160-pounder ran off a string of successes in which he won at least 20 games each year.⁶

At Pampa in 1951, the 25-year-old had a fine record of 22-15, leading the league with 174 strikeouts.⁷ In 1952 he moved on to Clovis, New Mexico, in the same Class C West Texas-New Mexico League, where he had an outstanding season both as a pitcher and a hitter. In Clovis, Red helped the Pioneers run away with the regular season pennant, outdistancing second place Albuquerque by 17 1/2 games, but losing in the first round of the playoffs to Amarillo. He tied an all-time league record by winning 27 games against 10 losses and made the league all-star team.⁸ When he wasn't pitching, Red continued to frequently play the outfield and was a top-notch hitter, recording a fine .313 average to go along with his stellar performance on the mound.⁹

He was a league all-star again in 1953¹⁰ and in this season broke the league's all-time record for wins by collecting 28 against only 11 defeats. His earned run average was a respectable 4.27, and he showed his consistency at bat by hitting for a solid .298 average.¹¹ Red Dial was proving he was an all-around outstanding ballplayer.

The 1954 season saw Clovis lose to Red's former team, Pampa, 4 games to 2 in the playoff championship. But he continued his superior play with a pitching record of 25-12, tying for the league's lead with 234

Carroll "Red" Dial, grave marker noting his World War II service. Photo from Find A Grave, <https://www.findagrave.com/memorial/69752042/carroll-red-dial>.



strikeouts, and making the all-star team for a third consecutive year. Remarkably, playing in 104 games overall, Red batted an outstanding .366 – usually a high enough average to win a league batting title, but that honor went to Don Stokes of Plainview who hit an extraordinary .405 for the season.¹² He also hit 11 homeruns and 28 doubles for the season.¹³ For Red's outstanding performance in 1954, and for that of 1952 and 1953 as well, he was honored by Clovis on Friday, August 27, 1954. Fans, teammates and his manager, Grover Seitz, presented him with gifts.¹⁴

1955, Red's last full and successful season, found him back in Pampa and the West Texas-New Mexico League, which had been elevated to Class B status. He still had another good year, going 20-15 and leading the league with a 3.56 earned run average. He continued to show his hitting skills as well, finishing the year with another solid average of .289.¹⁵ One of the highlights of the 1955 season occurred on Thursday, July 21. On that night, with Clovis battling the Albuquerque Dukes in a doubleheader, Red was the winning pitcher in both games – a rare feat indeed. He won the first game 6-5 as a starter and won the second game, a wild 14-13 affair, in relief.¹⁶

He was 30 years old in the 1956 season and, although he was promoted to higher level play, he began to decline. At Class AA Shreveport of the Texas League, he only went 2-5 with a high 6.18 earned run average. Sent down to Pampa, this year a member of the Class B Southwestern League, Red only managed a 5-6 record, although his earned run average improved somewhat to 4.99.¹⁷

In 1957, he began the year with Wichita Falls of the Class B Big State League, but after starting the season 0-2, he dropped out of baseball.¹⁸ That's when he and his wife moved to Fayetteville where they would rent the small apartment on South Street. Red would then go to work at his brother Eldon Dial's Gulf Station on South School Avenue in Fayetteville. Next door neighbor and co-worker at the Gulf Station, Joe Hogan, said Red told him he had "partied and drank himself out of baseball."¹⁹

Whether he had done so or not, at 31, Red was no longer a prospect – that is, a player the big leagues are interested in developing into major league talent. His baseball career was over, but from 1951 to 1955, for five glorious years, Red was one of the best pitchers in all of minor league baseball, especially in the West Texas-New Mexico League.

On November 7, 1996, Carroll "Red" Dial, 71, died in Dill City,

Oklahoma, and is buried in Sentinel Cemetery in Lone Wolf, Oklahoma.²⁰ Red is gone but he's not forgotten. In August 2019, David Stevens of *The Eastern New Mexico News* penned an article entitled "Remembering a red-headed Pioneer" (referring to Red's years with the Clovis Pioneers ball team).

Stevens said Red was perhaps "the greatest Pioneer of them all" and lauded his remarkable minor league pitching record of 183-118, an enviable .608 winning percentage. At Clovis from 1952 to 1954, Red was a combined 80-33 and an all-star all three years. His five-year totals, 1951-1955, in the West Texas-New Mexico League are an impressive 122-63.²¹ With such a record to his credit, it is not much of a stretch to assert, as *The Hardball Times* does, that Carroll "Red" Dial was probably "the league's best pitcher,"²² especially during those amazing years from 1951 to 1955.

Endnotes

¹Phydella Hogan and her sons Joe and Jerry were living next door at 409 W. South when the Dials moved to Fayetteville in 1957. This old apartment building also remains standing today (2024).

²The author, in 1957 a 12-year old devotee of baseball, was personally shown Red Dial's scrapbook by the Dials.

³Baseball Reference webpage. Accessed November 18, 2021, at <https://www.baseball-reference.com/register/player.fcgi?id=dial--001car>.

⁴Lloyd Johnson and Miles Wolff, eds, *The Encyclopedia of Minor League Baseball*. (Durham, North Carolina: Baseball America, 1997), p. 363.

⁵Baseball Reference webpage.

⁶Ibid.

⁷Johnson and Wolff, p. 404.

⁸Ibid., p. 416.

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¹⁰Johnson and Wolff, p. 424.

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¹²Johnson and Wolff, p. 432.

¹³Baseball Reference webpage.

¹⁴David Stevens, "Remembering a red-headed Pioneer," *The Eastern New Mexico News*, online document, August 21, 2019. Accessed November 18, 2021, at <https://www.easternnewmexiconews.com/story/2019/08/21/voices/remembering-a-red-headed-pioneer/162756.html>.

¹⁵Johnson and Wolff, p. 437.

¹⁶Buck Francis, "Dial Gains Credit for Both Wins," *The Pampa Daily News*, July 22, 1955, p. 10.

¹⁷Baseball Reference webpage.

¹⁸Ibid.

¹⁹Joe Hogan, telephone interview, January 25, 2021.

²⁰John Hall, baseball historian, Columbia, Missouri, e-mail interview, March 3, 2008.

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Highway 71: The Road Not Taken

The curving road now known as Nelson Hackett Boulevard started as a plan that could have cut through the heart of Fayetteville's Black community

By David Edmark

On June 19, 2023 – Juneteenth, a federal holiday that recognizes the end of slavery in 1865 – the city of Fayetteville renamed what had long been known as Archibald Yell Boulevard by changing its designation to Nelson Hackett Boulevard.¹ The name change itself was a sharp revision of the city's outlook on local history. The original plan for construction of a new bypass for U.S. Highway 71 in the 1940s was itself a statement about the city's priorities and attitudes on race and its small African-American community residing nearby.

The street was built as a curving link between the historic Washington County Courthouse at the top of a hill by College Avenue and Mountain Street that worked its way south to a lower elevation at an intersection with School Avenue. Its purpose was to serve as a bypass so increasing traffic counts would cause less congestion on city streets to its west.

By the time the Nelson Hackett Boulevard signs were installed, the street was no longer part of the state highway system, the city had reduced the number of auto lanes, and had installed a bike lane. The significance of the redesigned thoroughfare's new name was explained in a marker installed on the downtown square.

The essence of the story that brought the city to this juncture is this: Nelson Hackett was in 1841 enslaved in Fayetteville and escaped to Can-

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ada, where slavery was illegal and escaped slaves could usually remain. Alfred Wallace, Hackett's enslaver in Fayetteville, discovered his whereabouts and asked authorities in Chatham, now Windsor, Ontario, to arrest him.

Being present as an escaped slave would not have been sufficient grounds for returning Hackett. So Arkansas

Gov. Archibald Yell, a native of Fayetteville, requested Canada extradite Hackett on a grand larceny charge in connection with the theft of Wallace's horse. Hackett was brought back to Fayetteville, publicly whipped, and later sold into slavery in Texas. He escaped again in Fayetteville and his fate is unknown to historians.

Yell's role in the extradition was prompted by a series of events. Hackett's arrest in Chatham, across a river from the U.S. at Detroit, became known to Wallace, a local merchant who had reported him missing. Wallace asked the governor of Michigan to seek Hackett's extradition from the British authorities who governed Canada. But the governor general of Canada died the next day, and Canada's attorney general informed the Americans that any request to extradite Hackett would need to come from Arkansas authorities.

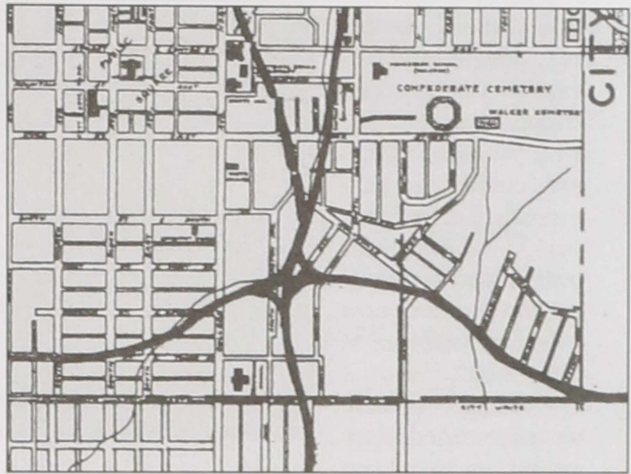
Wallace then returned to Arkansas where he sought and secured Hackett's indictment by a Washington County grand jury on a grand larceny charge. The grand jury formally asked Yell, who was likely familiar with Wallace as a fellow Fayetteville resident of prominence, to ask Canada to extradite Hackett to the U.S. A Michigan resident then crossed the river to take custody of Hackett, return him to Detroit, and hand him over to authorities for the trip back to Fayetteville.²

The street renaming and the marker's placement represent a shift in the city's official perspective of these events. Yell, who served in Congress as the state's first representative upon statehood, was documented as a slaveholder in *The Washington Post's* compilation of about 1,800 members of Congress who enslaved Black people.³ In 1840 Yell paid taxes on 800 acres of land in Washington County and enslaved eight Black people.⁴ The proposal to change the street's name from Yell to Hackett was backed by



Fayetteville city officials gathered in June 2023 on the downtown square for the official renaming of Archibald Yell Boulevard to Nelson Hackett Boulevard. Photo courtesy City of Fayetteville.

The map above is an enlarged section of the full map (below) from the 1945 Fayetteville city planning document, which illustrated the document's proposal for a new routing of U.S. Highway 71 through the city. The enlargement helps show the areas that would have been affected had the plan been adopted. The circle in the upper righthand area of the map is the Confederate Cemetery. The Fayetteville Square is in the middle of the upper left third of the map. Map source is the Six-Year Public Works Program and Master City Plan, Fayetteville,

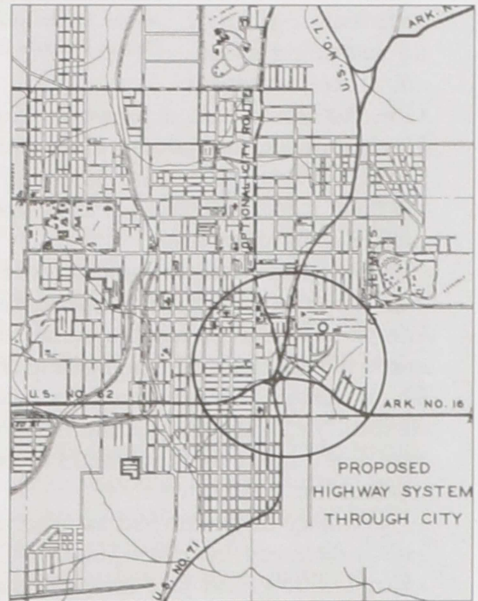


the city's Black Heritage Preservation Commission, which secured the City Council's approval for the renaming.⁵

At the city's January 2023 observances of Martin Luther King Day, Mayor Lioneld Jordan said, "There's a saying that goes, 'When we know better, we do better.'" He continued, "We learn from the mistakes of the past, and we do better today because we owe that to our future and our children and our children's children."

Then Sharon Killian, Northwest Arkansas African American Heritage Association president, noted where the city's past actions had reverberations which were still felt. She mentioned a 1945 official city planning document that, according to the *Northwest Arkansas Democrat-Gazette*, "she said codified the erasure of Black neighborhoods and enabled municipal leaders to displace entire groups of families."⁶

The document that Killian cited was a precursor to the construction of the road that would be named for Archibald Yell and subsequently for Nelson Hackett. It should be noted that the city's 1945 planning document and the proposed location of a new route for Highway 71 could be little more than a suggestion to the state. The state highway department had the sole authority to determine where in Fayetteville to place the highway.



It could and did overrule the city's preferred route – a route different from the 1945 planning document's – for engineering reasons explained later in this article.

The street's construction began around late 1951 or early 1952. The foundation began emerging in 1945 with the release of the "Six Year Public Works Program and Master City Plan," sponsored jointly by the Fayetteville City Council and the Fayetteville Chamber of Commerce.

According to the planning document, Highway 71 entered the southern edge of Fayetteville at South School Avenue, proceeded north to Mountain Street where it turned east until it reached College Avenue where it turned toward the northern city limits.

"This route takes the highway through the center of the city over narrow streets with excessive grades," the report said. "At present the highway passes the hospital (City Hospital on South School Avenue) on a steep hill causing big trucks to shift to compound which makes for excessive noise. It is imperative that this highway be routed elsewhere."⁷

The document's proposed alternative route for Highway 71 – which wasn't adopted – would have taken it north from a point south of the city limits to South Willow Avenue, to a point two blocks east of Jefferson Elementary School, then west a half-block to the east bank of Spring Branch, then northbound to Lafayette Street and then east to the intersection of Maple Street and Mission Boulevard (Arkansas Highway 45). There it would shift west toward College Avenue.⁸

The above routing would have cut through the middle of the city's Black residential community, a prospect that was acknowledged in the planning report. A neighborhood park for what the report called the Tin Cup area was proposed near the Spring Branch routing of the highway.

"This proposed arrangement will remove much of the Negro population and a small number of white families," the report said. "The area considered is not desirable as a residential section. As a housing area it probably never will be anything but sub-standard... This sub-standard housing area in the heart of the city should be removed."⁹

The report's proposal for housing the displaced residents covered the matter by repeating the assertion that the Tin Cup area was a sub-standard housing area and "probably established after the Civil War and populated by ex-slaves. The area is in the heart of the city and is not suitable for home development." The city's southern section was deteriorating with age in an area that once had "average homes" that by 1945 were falling into disrepair, the report continued.¹⁰

A subsection titled "Housing Area for Negroes" offered these potential responses to the situation: "Negro housing in the city is very poor. Many of their homes are in areas not suitable for use. Suggestion is made elsewhere for proper use of 'Tin Cup', an area occupied by many Negro homes. It is suggested that a Federal Housing Project be developed for Negroes. Several factors need to be considered in carrying out this proposal." Among those

factors the report listed: “The area should be separate from areas of thickly settled white population.”¹¹

STEPS TOWARD A NEW ROUTE

This was the backdrop a couple of years later when serious efforts began to reroute Highway 71. Among the first steps was the Fayetteville Chamber of Commerce board’s decision to ask the City Council “to explore fully all possibilities in connection with this matter with a view of working out some economically feasible plan for cooperating with the state and federal governments in such a manner to alleviate the traffic problem in making the utmost use of the state and federal funds.”¹²

The council responded the following week with Alderman J.K. Gregory introducing a plan that would reroute the highway, not in line with the 1945 planning report’s proposal but one that would shift the route closer to what would become Archibald Yell Boulevard. Under Gregory’s proposal, “a viaduct would be constructed from Third to Rock, with a slight grade. College Avenue would be widened in front of the courthouse, and the route would extend clear out College to the north as at present.”¹³

The predominantly Black neighborhood referenced as Tin Cup in the planning document was also known as Spout Spring. Much of the original potential disruption and demolition of the community was averted when the 1947 route was endorsed by the city, although the proposed route did at least run near the western edges of the neighborhood. Mayor George Sanders said the new city-endorsed proposal being reviewed by the state “could be done at much less expense than condemning and buying property elsewhere in Fayetteville for construction of a new route of the highway,” as summarized in the *Northwest Arkansas Times*.¹⁴

The proposed route still had obstacles to overcome. A few weeks later, city officials met in Little Rock with state highway officials and learned that they opposed the plan. The state instead said it would send highway engineers to Fayetteville to survey four other possible options.¹⁵

By February 1948 the city began moving to acquire land for a route by working with local real estate agents. The City Council authorized the mayor and the street committee to investigate acquiring right of way for a route running northeast roughly reflecting the route that exists today.¹⁶ A city planning history in 2001 described it in this detail:

Highway 71 entering the city on the south would leave School Street a block and a half south of the City Hospital at the corner of School and Prairie and travel east two blocks on First Street to Church Avenue; then bisect the block occupied by the city housing project, traveling northward along the natural contour and turning northeast, bisecting two more blocks to the corner of Rock Street and College Avenue, following College Avenue north.¹⁷

Construction of a new street was still years away but the city implemented a preliminary step in 1949. The City Council expanded the exist-

ing Highway 71 from two to three lanes between U.S. Highway 62 (present-day Martin Luther King Boulevard) and Mountain Street. Two lanes would carry northbound traffic up a steep hill on School Avenue, with one of those lanes reserved for trucks. The third lane would be reserved for southbound vehicles.¹⁸

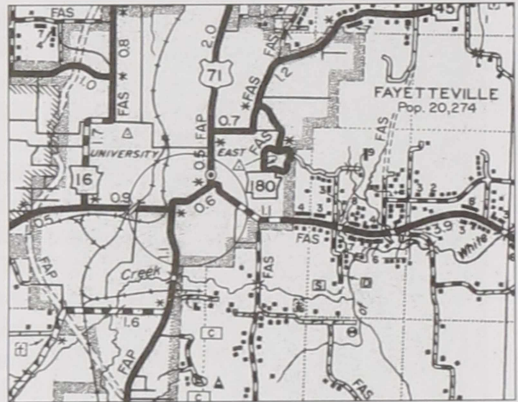
An economic impact would be felt when a new route would open. The original route went through the heart of downtown Fayetteville; any new one would bypass the central business district. A *Northwest Arkansas Times* editorial took note of that prospect:

One of the problems the city of Fayetteville faces – and it is a serious one – is the possible loss of Highway 71 through the town. The state Highway Department has decreed that the roadway shall be routed some way which will not lead directly through the center of the city. Fayetteville must pay part of the costs of obtaining a right-of-way, and yet there is no money available for this purpose. What we are going to do about this is undecided. There is plenty of reason to worry over the situation, because, if the people here do not work out a solution, the Highway Department can – some say will – take the highway around Fayetteville rather than through any part of it.¹⁹

Definitive action toward building the new route happened in early 1951 when the City Council authorized condemnation proceedings toward city acquisition of a 100-foot-wide right of way from the intersection of Second Street and School Avenue proceeding northeast to Rock Street and College Avenue. The resolution also authorized the city to make last-minute settlements with the 28 private property owners of the land in the highway's path. The city government was the 29th landowner with a city housing project in the route.²⁰

A few months later the city reached agreement with 19 of the landowners. A newspaper report said most of the landowners sold only a part of their land to the city with others selling their complete lots and with the remainder selling their land but retaining title to their homes that they would move to new locations. The city planned to sue landowners with whom agreements weren't reached.²¹

By July 1951 the city had acquired 18 residences in the road's path and arranged to sell them at auction. The homes "ranged from a nine-room res-



This 1956 state highway map shows the path of U.S. Highway 71 through Fayetteville after it was rerouted as Archibald Yell Boulevard in 1952. The circle marks the path of Archibald Yell to the left of the map's center. Map source is the Arkansas Department of Transportation.

Nelson Hackett

Nelson Hackett was an enslaved man whose escape to Canada and subsequent extradition set off an international dispute that ensured Canada remained a safe refuge for those escaping bondage from the United States. He labored near this spot as a personal servant to Alfred Wallace. Hackett fled Fayetteville in July 1841, leaving with a horse, saddle, beaver coat, and gold watch with chain. He traveled 360 miles across Missouri and another 600 miles through the free states before crossing into Canada in late August. Wallace tracked Hackett to the town of Chatham, Ontario, Canada (near Detroit) and had him arrested for stealing the horse and other goods. The Canadian colonial governor's decision to extradite Hackett back to Arkansas made Hackett the first fugitive Canada returned to slavery. In early summer 1842, a shackled Hackett arrived back in Fayetteville. He was publicly whipped on several occasions, serving as an example to other enslaved people, before being sold to Texas slaves. He then escaped again, and his fate remains unknown. Black and White abolitionists throughout the Atlantic world fought to prevent Hackett's extradition from setting a precedent. They secured a commitment from the British government, which still had many territories under colonial rule, to make extradition of those fleeing enslavement nearly impossible.

This project was funded in part by a grant from the Black History Commission of Arkansas.

In June 2023 the Fayetteville city government installed this historical marker on the downtown square to explain the significance of the namesake of nearby Nelson Hackett Boulevard. Photo courtesy City of Fayetteville.

idence on South School Street to two-room frame houses.” The buildings were scheduled to be removed within 30 days after the sale.²²

The racial composition of the 18 houses’ residents isn’t certain although it’s possible the area might have been integrated. However, the neighborhood of these residences wasn’t part of the traditional Black community several blocks to the east beyond College Avenue that was in the path of the city government’s original 1945 proposed route for the highway.

Dirt was turned on the new route in February 1952 by first widening College Avenue along the 650 feet between Rock and Center streets. The widening was done on the street’s east side including the area in front of the county courthouse.²³

As happens often with highway construction projects, citizen dissatisfaction

surfaced as the Highway 71 project got under way. Residents who lived outside the roadway path but adjacent to the work were unhappy when the city closed their streets intersecting with the new road. The affected streets were Block, Locust, Church, and East avenues, each running north-south and intersecting the S-curved Highway 71 along its path.

It turned out that there was some conflict between the city and the state Highway Department and that the streets’ residents believed they had received insufficient notice about the project from the city. Mayor Powell Rhea told protesting citizens in April 1952 at a City Council meeting that the city was trying to persuade the state to reopen the streets and to install traffic lights at the new highway’s intersections with Locust and Block avenues.²⁴

Within a month the Highway Department made clear to the city that there would be no traffic lights installed on the route despite a petition signed by 461 residents asking that one be installed at Church Avenue. The state said the grade was too steep along the way for a light.

The area residents contended that traffic lights were needed to make it safer for children to cross the road while walking to and from school. A statement from Highway Department director Olen Fullerton rejected the notion. “We are further of the opinion that traffic should not be halted on this road with a light since it was laid out from an engineering viewpoint of laying out a uniform grade from the courthouse to the junction of 62 and 71 in South Fayetteville,” Fullerton said. “This uniform grade was laid to

furnish as efficient truck operations as could be established, and it would defeat the purpose to stop at lights.”²⁵

The controversy didn’t end there. The *Northwest Arkansas Times* editorialized on the matter and wasn’t impressed with Fullerton’s declaration that “furnishing pedestrian facilities for school children is entirely adequate.” The newspaper called upon the Highway Department to closely study the situation. “The four-lane roadway along the side of the hill will invite speed. A traffic signal light or two will tend to curb this going faster than the law allows, and make for more safety all the way around.”²⁶

Times publisher Roberta Fulbright’s column was a widely read space in the newspaper and usually attracted some notice when she weighed in on a subject. “We should, it seems, have plenty of traffic signal lights possible for the children who will travel it,” Fulbright wrote. “But I believe we will be glad to have the highway bypass. To those whose precincts it has really invaded, we are sorry, but predict you will find in the long run your little bit of isolation most desirable.”²⁷

The *Times* editorial page brought up the topic one more time, apparently conceding that the state’s position on traffic lights would prevail. “The state Highway Commission has placed thumbs down on the installation of traffic lights at any point on the bypass, rejecting requests of residents living in that area and of the city administration,” the newspaper said. “It has been felt by many that such lights would be advantageous, might save a life. Efforts to secure installation of such lights have gone unheeded, however, and what safety is provided will stem strictly from the human element, which, according to facts and figures on traffic accidents and deaths on American highways, can not be counted on too heavily.”²⁸

As things turned out over the decades, the state never did install traffic lights along the highway that was known as Archibald Yell Boulevard. The first and still the only traffic light along the street by 2024 was one installed at its intersection with South Street the previous year. In 2019 the state had agreed to relinquish ownership and maintenance of the street to the city of Fayetteville.²⁹

A NAME FOR THE ROAD

With construction progressing on the highway, attention turned to what to call the road. As a state highway it would be labeled U.S. Highway 71 through Northwest Arkansas. But as a newly built street going through Fayetteville it would need a city street name.

As indicated at the beginning of this article, the street now known as Nelson Hackett Boulevard began its existence as Archibald Yell Boulevard. Naming it for Yell was the result of public lobbying by the Washington County Historical Society and its president, Walter J. Lemke.

In 1952 the historical society was only a year old and establishing itself in the community. Lemke, its first president and among the founding board members, already held a significant role in the community as the founding

chair of the University of Arkansas journalism department (later named for Lemke for several years before being renamed today as the School of Journalism and Strategic Media) two years after he arrived on campus in 1928.³⁰

Lemke got the ball rolling with a letter to the *Northwest Arkansas Times* editorial page in which he announced the historical society's support for naming the street after Yell. He noted that the new street would provide "an excellent view of Yell's home to the south and passes within a short distance of the Masonic Lodge Hall that Yell built – the oldest Masonic lodge hall in Arkansas."³¹

Lemke's letter was followed in the next day's edition with an editorial endorsement from the *Times*. Repeating points from Lemke's letter, the editorial said, "The Washington County Historical Society is reported to be concerned over the failure of Fayetteville to commemorate many of its outstanding pioneer citizens. The proposal to recognize the name of Archibald Yell may well be the first step towards more of the same sort of projects whereby we who live today in Fayetteville remember some of the former residents who helped to found and advance the city."³²

A couple of months later the city acted on Lemke's and the historical society's proposal. The City Council approved an ordinance that changed the names of several existing city streets and designated the name of Archibald Yell Boulevard to the new Highway 71 bypass through Fayetteville.³³

The new Archibald Yell Boulevard/Highway 71 presumably opened in the summer of 1952. Searches of articles in the *Northwest Arkansas Times* and City Council minutes do not provide any announcement of the street's opening to traffic. The nearest indication is a *Times* article on May 22, 1952, with a reference to "the opening of the new highway bypass through South Fayetteville in the near future."³⁴

About three months later, an article in the August 15 edition's column covering the courts reported a motorist was charged with drunken driving and other traffic offenses after his car collided with another vehicle at "the intersection of South Locust Street and Yell Drive – the Highway 71 bypass."³⁵ That incident appears to be the first publicly documented acknowledgement that the road was open to traffic. If the city marked the occasion of the long-awaited road with a ribbon cutting or any other public fanfare, its occurrence has escaped placement in the usual government and news media sources of the day.

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Highway 71: The Road Not Taken

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- ⁵²W.J. Lemke Dies After Brief Illness," *Northwest Arkansas Times*, December 4, 1968.
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- ⁵⁴"It's A Good Idea," *Northwest Arkansas Times*, June 11, 1952.
- ⁵⁵"Some Changes In Names Of City Streets Made," *Northwest Arkansas Times*, August 19, 1952.
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- ⁵⁷"The Courts – Municipal Court," *Northwest Arkansas Times*, August 15, 1952.



Preservation work has begun on the ca. 1890 Kirby-Colburn house.

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Part II – The Strenuous Life of Grace Reese Atkins

*Part I of this article ran in the
Spring 2024 issue of Flashback.*

By Dan Durning

In September 1932, Mrs. Atkins left the First Christian Church. She did so because she thought it had “long since lost its candlestick” and “had become a place of departed glory, which wrung the hearts of those who loved the Gospel.” She wrote that she had departed from the church quietly, noting, “There was no strife, no cleavage. I just slipped out quietly, to do what I could, where I could.”¹

She moved to Fayetteville’s Gospel Tabernacle where she had accepted an offer to fill in for the pastor as he devoted a year to expanding the church’s rural ministry.² When she became assistant pastor, the church was unaffiliated with any denomination. In an interview about her new post, Atkins told of her vision for the Gospel Tabernacle:

I have long cherished the dream of a congregation which would have the courage to depart from all denominational alliances, all fixed and traditional modes of procedure, and going to the New Testament for guidance, strive to pattern its life after the model found there.... I don’t know what the future holds, but if the Tabernacle could perform such a ministry in Fayetteville, wouldn’t it be wonderful.³

Her tenure as the Gospel Tabernacle’s assistant pastor did not last long. Atkins preached her first sermon at the Tabernacle on September 18, 1932, with many friends attending.⁴ After that, she rarely was in the pulpit, except on Wednesday nights, and on January 1, 1933, she was no longer a church minister.⁵ Likely, her time as assistant pastor was

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abbreviated by the Tabernacle's decision to join the Assemblies of God denomination, which embraces Pentecostal beliefs unlike those found in Disciples of Christ churches. Among its beliefs is that its ministers "speak in tongues," something alien to Adkins' religious upbringing.⁶ Although Adkins stepped down as a church minister, she remained an active member of the Gospel Tabernacle, teaching a weekly Bible study class and supervising youth groups, for nearly five years.

The move to the Gospel Tabernacle ended Adkins' fellowship with Disciples of Christ ministers and halted her rural evangelical work with Christian Churches. The switch also temporarily ended her Bethany Bible camps. She had held the sixth such camp in July 1932, a couple of months before joining the Tabernacle, and in June 1933 announced plans for the next camp. However, she cancelled the camp a few days before its July start date, likely because of a lack of interest among potential campers.⁷ No longer in the Christian Church fold, she was unmoored from the churches that most of the potential campers regularly attended.

In hopes of operating a camp in 1934, Adkins appealed to the regional Assemblies of God council to support it. They did, with several changes from past camps, including calling the camp a "summer Bible school," dropping Bethany from its name, and teaching courses not previously offered. The gathering, held in West Fork, was open to families as well as young people. Adkins directed the "summer Bible school," whose attendance numbered about 50.⁸

Adkins, likely displeased with the 1934 camp, initiated plans for a 1935 summer youth camp unaffiliated with the Assemblies of God or any other denomination. It was never held, likely because of inadequate funds or lack of attendees. In its place, Adkins convened an all-day youth rally on the day the camp was scheduled to start. The rally was heavily attended, and it was followed by other large youth rallies, organized by Adkins, that fall. These rallies were open to anyone, regardless of church affiliation, and were not sponsored by a church.⁹

Adkins did not attempt to hold camps in 1936, 1937, or 1938. In 1936, she was principal of the Gospel Tabernacle's two-week Daily Vacation Bible school, which attracted 100 attendees.¹⁰ That year, she also served as a church deacon.¹¹ Nevertheless, in 1937 she exited the Gospel Tabernacle. Her last event for it, as reported in the local paper, was a youth gathering in July 1937 at the Adkins' farm.¹² Not long after that, she left the Tabernacle as quietly as she had left the First Christian Church.

"PRISCILLA'S" POETRY

Following her move to Fayetteville in 1920, Adkins had continued writing and composing. Her novella titled *The Challenge* was published as a weekly serial in the *Christian Standard*, with the first episode appearing on June 4, 1921, and the last on February 18, 1922. The publisher introduced the first installment of the story with this message about its importance:

“‘The Challenge’ will be found absorbingly interesting and dramatic, as well as beautifully written but that is but half of the story; it will also develop in a poignantly forceful way the fruits in life and character that New Testament teaching and practice must inevitable produce.”¹³

Over the years, Adkins had at least six other long fictional stories published as serials in the *Christian Standard* or *Lookout* weekly magazines. Her favorite was titled “Bread Alone,” published in 1933.¹⁴ That story, set in a college town closely resembling Fayetteville, was described by the *Lookout* publisher as “an *Uncle Tom’s Cabin* in the current battle of faith and agnosticism.” He continued, “It ought to be put into book form and given circulation in that way.”¹⁵

In addition to her fiction, Adkins wrote several non-fiction articles in the 1920s and 1930s, mostly commentary on child psychology and religious issues, that were published in a variety of fundamentalist Christian magazines. She also continued writing songs that appeared in numerous church hymnals, and beginning in the middle of 1935, she found an outlet for her poetry in which she published more than 200 of her poems before the end of the decade.

The outlet was the “Ozark Moon” column in the *Fayetteville Daily Democrat*. It was written and edited by Walter J. Lemke (1891-1968), who in 1928 had founded the University of Arkansas journalism program and would serve as its chairman until 1959.¹⁶ The column had first appeared in 1930 in the *Fayetteville Daily Leader*, which closed in 1931. It reappeared January 2, 1935, in the *Fayetteville Daily Democrat* as “this newspaper’s New Gift to its readers.”¹⁷ In the first column, Lemke told readers what to expect: “Each evening Ozark Moon will bring you a mélange of humor and poetry, local history and features, sports and movie comment, homespun philosophy and argument – especially argument... This column is conducted by Uncle Walt but the contributors will do the work.” Then he told readers, “If you’ve written a little verse that you’d like to see in print, or if you have a local anecdote that you think is pretty good, or if you want to start an argument... send it to Ozark Moon.”¹⁸

Adkins’ first poem in the Ozark Moon column was published July 29, 1935, and signed with the biblical pseudonym “Priscilla.”¹⁹ Along with a few poems that immediately followed, it was long, with religious themes. After that, she contributed – as preferred by Lemke – mostly shorter poems, some playful, some philosophical, and most organized by themes, both general and religious. Here are two examples of her short expository poems, one rhyming and the other free verse:

Notes on Ornithology: The Junco

So still and drab he seems, one would not know
That after many months of chilling snow
A song would stir his breast, and he would be
One of a rapturous, twittering company.

[“Ozark Moon,” *Fayetteville Daily Democrat*, October 8, 1935, p. 3]

About Musical Instruments: Tympani
There are dim, distant thunders
In the kettle drums.
They come from far away,
And intrigue the fancy.
What lies beyond today,
Beyond the vibrant senses
Of the moment?
Something – much –
Everything.
Reverberating tones from far away.
Come nearer – nearer
[“Ozark Moon,” *Fayetteville Daily Democrat*, June 1, 1938, p. 2.]

Adkins also wrote in free verse when composing 31 autobiographical poems that were organized under the theme “From Childhood’s Diaries.” Those poems, including the example below, were among the most popular she wrote for the Ozark Moon column:

Books
Grandma said
That pa bought books
When there was danger of his children
Going hungry.
The books had titles
That were hard to read.
I liked to dust
And arrange them.
And feel the texture
Of their bindings
Under my fingers.
[“Ozark Moon,” *Fayetteville Daily Democrat*, May 17, 1937, p. 2.]

Although Lemke had not known Adkins when he first started receiving her poems, the two had much in common. Like her, he was born and raised in Wisconsin. Also, both were well-read and educated – she through self-study, he by earning an MS in journalism from Northwestern University. In addition, both had vast reservoirs of energy and were deeply immersed in their work. Lemke, a churchgoer, did not share her religious zealotry but respected its influence on her poetry. He wrote in August 1935 about one of her poems: “Priscilla feels deeply and sings triumphantly. Wonderful figures of speech and a vocabulary with symphonic reverberations.”²⁰ Later, he assessed her poetry thusly:

Priscilla has been sending us verses from time to time which are distinguished by vivid vocabulary, expert construction, and all the other earmarks of good verse. One quality of Priscilla’s poems, how-

Washington County Historical Society
announces
The 15th Annual Competition for Articles
on History of Washington County

The Washington County Historical Society announces the 15th annual competition for two awards for articles about the history of Washington County. Each award carries an honorarium of \$250. The two categories of awards are:

- * The Walter J. Lemke Prize for best article on Washington County history, with preference given to subjects outside Fayetteville;

- * The Lessie Stringfellow Read Prize for best article on Washington County history, with a focus on Fayetteville.

Topics can address any aspect of county history, including archeology, lives of individuals, architecture, arts and crafts, or records of institutions, and can be set in any time period. All historians – both professional and amateur – are invited to submit articles. Winners will be recognized at the society's annual meeting in October.

Deadline for submissions is June 30, 2024.

Judging is based on contributions to the expansion of the county's history; originality of the subject; and use of primary and secondary sources. Articles must be original material, and not previously published.

Submissions must be typed, and preferably include endnotes. Length – not including endnotes – can range from 2,500 words to 5,000 words. The title page should be headed: "WCHS Prize," followed by the manuscript full title, and the author's name, mailing address, telephone number, and email.

Entries become the property of the Washington County Historical Society and will not be returned. All submissions will be considered for publication in the WCHS journal *Flashback*. WCHS reserves the right to award one or no prizes. Back issues of *Flashback* are available at the Fayetteville Public Library.

Submit manuscripts by June 30, 2024, by mail or email:

- * By mail: Patsy Watkins, WCHS Prize, Washington County Historical Society, 118 E. Dickson Street, Fayetteville, AR 72701.
- * Email: Patsy Watkins at pwatkins@uark.edu

For questions, contact Watkins at pwatkins@uark.edu.

ever, defies analysis. She sees things that we don't see. Or if we do, we're not aware of them...We don't know Priscilla except through the column. We would like to meet her for the purpose of trying to convince her that her mission in life is to write. She has a Masterly command of the King's language....²¹

Lemke selected several of her poems to include in the 1935, 1936, and 1938 end-of-the-year anthologies of the Ozark Moon's best poems.²² Adkins also published an 18-page booklet of her poetry in 1938 titled *Fragments of Song*. Lemke praised the booklet in his column and noted that it was written by "the column's own Priscilla."²³

The Ozark Moon column had run its course in early 1940 and the last column was published in the middle of that year. Adkins' final Ozark Moon poems, addressing the theme "Bethany Camp Memories," appeared in September 1939. Some six years later, she recalled, "Among the pleasant relaxations in a strenuous life were my contributions to the Ozark Moon, conducted by W. J. Lemke."²⁴

CENTRAL CHRISTIAN CHURCH (1939-1951)

Whatever Adkins had been searching for when she changed churches in 1932, she had not found it at the Gospel Tabernacle. She later downplayed the significance of her years there by noting, "I worked at a Gospel Mission for a time, while I was searching for someone who would stand on New Testament principals."²⁵ She re-entered the Disciples of Christ orbit in August 1937 by attending a meeting of the Christian Church's Fifth Sunday group that earlier had sponsored her rural ministry. The following month, she organized a "Young People's Rally," at the West Fork Christian Church.²⁶ She spent the next few months writing poetry and quietly preparing for the next big step in her life.

Having found no established minister willing to start the type of church she had long envisioned, Adkins created it herself. She started with "cottage services" in June 1938 at the North College Avenue home of Emma Lehman, who had also recently left the Gospel Tabernacle. The weekly services were attended by two widows, including Lehman, and their families.²⁷ The small group's meetings were sometimes assisted by V. Alex Bills, a 17-year-old evangelist from Sulphur Springs.²⁸

In December 1938, after adding a smattering of new members, the congregation moved its Sunday services to a lodge hall at 112½ W. Center Street, near the town square. There, on January 29, 1939, nine people signed a charter creating the Central Christian Church.²⁹ The tiny, no-frills church vowed to adhere resolutely to the principles of the Restoration movement.

During Central Christian's first year, Adkins not only preached two sermons on Sunday but also taught Bible study classes and convened a summer vacation Bible school. In addition, she revived her beloved Bethany Bible Camp, which hosted 39 campers from July 23 to July 30 on

the school grounds in Brentwood, a community between West Fork and Winslow.³⁰ Other camps would follow annually through 1948, but she had to cancel the long-planned 1949 camp at the last minute because of a polio outbreak in the county.³¹ No Bethany Bible Camps were held again.

In 1940, a *Northwest Arkansas Times* story pointed to Adkins – noting she preferred to not be called “Reverend” – as the city’s only female pastor.³² While some denominations barred women from serving as ministers, Disciples of Christ tenets empowered each church to pick its pastor with no gender restrictions. Thus, being a female minister was not controversial in the county’s Disciples of Christ community. Yet, opinions about her were divided; she had both supporters and detractors.

Hard feelings toward Adkins were evident to a young Bible college graduate who visited Washington County in June 1942 for field experience. When the student, Don DeWalt (1919-1991), arrived in Fayetteville following his train ride from San Diego, she met him at the station and hosted him before he went to Winslow to lead a vacation Bible school and conduct a revival. As DeWalt started his two weeks in that tiny town, he found himself “between a rock and hard place” theologically. He explained,

Mrs. Atkins had some charismatic tendencies, and the local preachers were divided over her influence. Those who agreed with her or did not oppose her were called ‘Adkins’ Men.’ I had been in her home 3 or 4 days before the meeting began and was therefore de facto an Adkins’ man although I did not agree with all she said or taught.³³

Although his perceived affiliation with Adkins complicated his activities in Winslow, DeWalt later recalled, “During my brief stay in Arkansas. I gained the highest admiration for [her]. She had a beautiful life to back up her most knowledgeable comments.”³⁴

In 1942, Central Christian Church moved to a rented former barber shop at 203 S. School Avenue. From that location, according to Adkins, it could better serve the “shifting underprivileged class of people” living in South Fayetteville, “among whom most of our work lay.”³⁵ By 1943, the congregation had enough resources to purchase a nearby lot on Rock Street, north across a ravine from the City Hospital. It had a basement dug and turned into a meeting space, and in early 1946 started holding services there, planning to top it with an auditorium when it had funds to do so.

From January 1939 into 1949, Adkins’ days were filled with preaching, teaching, managing, and ministering. She prepared sermons and lessons, directed programs, worried about money, visited, counseled, and consoled, all part of the job of leading a congregation, even a small one. She called these years “grueling and trying,” but they inched the church forward with baptisms and additional members. Her husband Ary pitched in to help her, serving as the only male elder of her church until deep

into the 1940s, but the workload wore on Mrs. Adkins, who turned 60 in 1944.³⁶ In the last half of the 1940s, she searched for a younger evangelist to push the small church to the future she envisioned.

Mrs. Adkins enjoyed some relief from her workload in 1947 when the church hired an assistant minister for two summer months. He was Charles Edward Johnson (1927-2009), who in May had married Adkins' daughter Lois. Both were students at the Lincoln Bible Institute in Illinois. When health issues caused Adkins to step down from the pulpit in early 1948, her son-in-law interrupted his studies to serve as the church's minister from January through August.³⁷ After the eight-month break, Adkins resumed her work as minister of the church, and Charles and Lois returned to Illinois to finish their studies. A year later, Adkins was again forced by health problems to give up her role as the church's pastor, and in September 1949, its members appointed Elmer Whatley (1915-1990), a World War II veteran studying at the Ozark Bible College in Joplin, Missouri, as her temporary, part-time replacement.³⁸

In the latter months of 1949 and most of 1950, Central Christian Church sought a permanent, full-time pastor. It needed not only to identify the right person for the job, but to convince him to take it. That was a hard sell because of the church's meager resources. It could offer a new pastor only a basement for church services and the opportunity to raise money to cover the church's operating expenses, including his salary. During the search, Adkins worried about the church's future and prayed for divine help to find a minister who would carry out its mission.³⁹ The answer to her prayers came, she believed, in November 1950, when a 37-year-old Venetian Blind salesman who wanted to become an evangelist accepted the church's offer to be its minister. According to Adkins, "In the time of our greatest need, He sent Fred Huckelbury, a young businessman from Ft. Smith to help us."⁴⁰

CHRIST'S CHURCH (1952-1964)

Fred Donald Huckelbury (1912-1987) had first visited Central Christian Church on July 23, 1950, driving up Highway 71 from Fort Smith to conduct its evening services.⁴¹ A native of Van Buren, Huckelbury had neither studied for the ministry nor served as a full-time pastor. After finishing three years of high school, he had worked during most of the 1930s as a laborer at the Lauck Lumber Co. in Mena, serving as the union representative during a strike in 1937.⁴² He and his wife Indianola Faye, whom he married in 1932, had moved at the end of the 1930s to California where he found a job at the Air Light Venetian Blind Company in Los Angeles.⁴³ After World War II ended, he and his family returned to the Fort Smith area, and he started the Sun-Tile Venetian Blind Company.⁴⁴ He earned a good living with his business, but increasingly felt called to religious service, envisioning himself as an evangelist.

Despite his lack of credentials, the thin, tall (6' 2") man had impressed

the Central Christian members attending the evening service on July 23 with his speaking talents and personality. He had been invited to return two weeks later to conduct the Sunday morning service.⁴⁵ At that service and others that followed, he had demonstrated that he was not a hell-fire Bible thumper and jumper like those found in many fundamentalist churches at the time but spoke in a clear and forceful way that appealed to his mostly blue-collar audience. Equally important, his staunch Restoration beliefs aligned closely with those that had guided the church from its beginning. His visits convinced church leaders, most importantly Adkins, that he was the answer to their prayers. Offered the pastorate, Huckelbury had decided that Central Christian Church was a good place to start his new career. His appointment was announced in November 1950.⁴⁶



Grace Evelyn Reese Adkins. Photograph from the *Christian Standard*, June 4, 1921.

Because Huckelbury had obligations in Fort Smith, including the need to wind down his business, he functioned as a part-time minister for several months. According to Adkins, whose hopes for the church had soared with his arrival, the ministry's beginning was exceptionally difficult. She wrote, "Satan sent every device to hinder – sickness, broken bones, business difficulties – everything. But under [Huckelbury's] ministry, after months of grueling, heartbreaking effort, the tide began to turn." Adkins attributed the turnaround to "kneework, just lots and lots of it."⁴⁷

The church's breakthrough came in the last months of 1951. In October, its new auditorium was ready for use, and in November Huckelbury convened a two-week revival that ignited a leap in church membership. Another successful revival in May 1952 accelerated the church's growth.⁴⁸ The infusion of new members, many of whom were couples married after the war and who brought with them their baby-boom children, transformed the church, which welcomed them with an explosion of activities, events, energy, and enthusiasm. Suddenly, the church was, its leaders said, "on fire" and "filled with the Spirit." Adkins was thrilled.

During an extraordinary year starting in November 1951, the church – renamed Christ's Church in May 1952 – added 77 new members, 44 through transfers and 33 through baptism. In comparison, during the church's first 12 years, it recorded 80 transferred members and 46 baptisms.⁴⁹ Growth in church attendance exceeded the rise in membership,

more than doubling during this period. In 1952, Christ's Church achieved the distinction of baptizing more people than any other Christian Church (Disciples of Christ) in the state.⁵⁰

With a new spirit rising in the church, Adkins declared it victorious in its fight with the devil. She wrote:

The tide has really turned...there is something peculiarly fresh and different in [Christ's Church]. Somehow, in some measure, we have been able to capture the vital essence of the Early Church.... Little by little, our dreams of a Scriptural congregation are coming true. And the church is spilling over into the country around, through radio programs and rural services and rallies, and the tireless efforts of Fred Huckelbury, who considers himself expendable for Christ. Cars from the church go out with him, and almost every night is full.⁵¹

Adkins finally had the church she had sought for so long, and other church members were thrilled with its transformation. In a meeting on December 15, 1952, the combined Board of Elders and Deacons of Christ's Church voted unanimously to offer Huckelbury a "life-time pastorate of the church."⁵²

After the 1951-1952 membership surge, Christ's Church attendance grew steadily week by week, month-by-month. For example, the Church Bulletin for March 21, 1954, reported that in the previous week the church had added nine new members, three through transfers and six through baptism.⁵³ To accommodate the growth, church facilities were expanded and improved: additions to the building increased its size, and the internal layout was rearranged to provide room for more pews. The church built a baptistry and added an organ, a library, and more classroom space.

Adkins supported the church by playing the piano at church services, directing the annual summer vacation Bible school, writing and staging special holiday programs, and teaching Bible study courses.⁵⁴ When in 1953 the church began publishing its own journal, *The Gospel Challenge*, Adkins was its editor, and when it started a Bible Institute in 1954, she was appointed its director. The Institute's offerings included college level courses taught by Paul C. Davis (1904-1986), who had been a state legislator and was the Washington County Clerk.⁵⁵

In addition to her church activities, Adkins continued writing and composing. In the late 1940s, she wrote instructional articles, fictional stories, and songs. Among her published articles were materials including narratives, songs, and poems for church programs celebrating holidays and special occasions like Mother's Day. She also wrote commentary on religious issues, including a monthly column in the *Christian Visitor*, and fiction.⁵⁶ A serialized story titled "The Choice," set in Winslow, was published in 1950 in *Lookout* magazine.⁵⁷

Christ's Church progressed smoothly until near the end of 1955, when its momentum was disrupted by a rupture in the congregation that occurred for reasons known only to those involved. Two church elders,

brothers Odean (1918-1977) and Odell Carnes (1916-1991), left it, taking other members with them. Both were ordained ministers who had led the Church's rural outreach programs. In April 1956, Odean started and became pastor of Central Christ Church, whose services were held in a building on Government Avenue not far from Christ's Church.

Despite this breach, as long as Huckelbury was its minister, Christ's Church continued to welcome new members to replace those who left. However, when Huckelbury announced plans in late 1957 to leave the church, its future became uncertain. Huckelbury preached his last sermon at Christ's Church on January 26, 1958, before moving to Julesburg, Colorado, the location of the headquarters of the new "Fred D. Huckelbury Evangelistic Crusade for Christ."⁵⁸ With his departure, the church faced a difficult question: would it thrive without the leadership of the charismatic minister who had attracted so many new members? Because the answer to that question was "no," the final years of Adkins' life brought her some deep disappointments.

THE FINAL YEARS

Christ's Church did not fare well after Huckelbury left, even though initially it kept the same weekly services, radio broadcast, youth programs, and other activities. Some members who had been attracted to the church by the force of Huckelbury's sermons and charisma drifted away, with few new members joining the church to replace them. Perhaps even worse for Adkins, the church – she believed – changed, drifting away from the Restoration principles upon which she and Huckelbury had built it. Little by little, Adkins' dream church crumbled, and she abandoned it in the middle of 1960 to join a recently created church that had taken the name of Central Christian Church and had declared at its creation, "This group is continuous in policy, principles, and standards of life and leadership with the former Central Christian Church." In other words, it embraced the ideals and values of the Restoration church that Adkins had started in 1938.⁵⁹

The loss of Adkins, her husband, and her supporters stunned the remaining members of Christ's Church, but most stayed in the church, and the congregation, diminished but still viable, sought ways to regain its vigor. Its efforts to do so were impeded at first by the two competing Disciples of Church churches (Central Christ Church with Odean Carnes as its pastor and Central Christian Church) located a few blocks to its south.⁶⁰ However, even when these impediments dissipated – Central Christ Church disbanded at the end of 1962 and Central Christian Church foundered in 1963 without a permanent minister – Christ's Church still did not flourish. Searching for ways to revitalize the church, a new minister who arrived in January 1964 proposed that it merge with Central Christian Church. The merger took place in early February after members of that church were satisfied that the new minister was a solid

Restoration preacher. The united church took the name Central Christian Church, and Grace and Ary Adkins resumed membership in the church to which they had devoted more than two decades of their lives.⁶¹

A few months after the church merger, on September 15, 1964, Ary Adkins died.⁶² Mrs. Adkins, who turned 80 that year, resumed her volunteer labors with the church, including playing the piano at church services, directing youth presentations, and teaching Sunday school and Bible studies. As late as 1966, she announced in the local newspaper that she would be teaching a Bible study course.⁶³ Adkins also again posted letters to the editor of the local paper, with two to four appearing annually from 1964 to 1968. She continued writing the letters even after she moved in late 1967 to live with her daughter in Illinois. Some of her letters told of her early years in Fayetteville, and others made clear her anti-modernist views, supporting literacy tests for voters, opposing a law to lower the voting age, and condemning the use of daylight saving time.⁶⁴ Grace Reese Adkins passed away on January 10, 1973, and is buried in Fayetteville's Fairview Cemetery.⁶⁵

The church that Adkins started in 1938 held services for more than 45 years after her death, and the building on Rock Street that had housed it from 1951 to 1981 stood until 2018 when it was torn down to make way for an expansion of the Fayetteville public library.⁶⁶ Of course, the church and its building were but small parts of the legacy of Adkins' 65 years in Washington County. Much more important was her impact as a teacher and preacher on the lives of the thousands of people who attended her public school, Sunday school, vacation Bible school, and Bible study courses, and who took part in her Bethany Bible Camps or heard her sermons. She helped educate them, steered them to proper behavior, and provided spiritual guidance. She influenced their lives for the better, or at least did her best to do so, and she led hundreds of boys, girls, men, and women to baptism, which she would no doubt say had been her greatest achievement.

Adkins' legacy as an author and poet is small because her work is now either difficult or impossible, to find. The publications in which they appear, because of their age and subject matter, are kept in few publicly accessible libraries, and most have not been digitized. However, some of her songs are still sung, and one of them, written in 1948, has recently gained new popularity. Its title is "I'll Wish I Had Given Him More," and more than 100 performances of it are on YouTube. Some are in small, plain churches where one or a few singers belt out the song with the help of a piano or guitar. Others are sung by choirs in grand European cathedrals. The most popular version features soprano Maria Kemler backed by the huge Waddinxveen (Netherlands) men's choir and accompanied by an ornate organ. As of February 2022, nearly 450,000 viewers had watched that performance, hearing these words that Adkins wrote more than 75 years ago:

By and by when I look on his face
Beautiful face, thorn-shadowed face.
By and by when I look on His face,
I'll wish I had given Him more.⁶⁷

Endnotes

¹Grace Reese Adkins, "Rugged Paths to Victory," *Restoration Herald*, Vol 18(1), September 1952, p. 5.

²"Grace R. Adkins to Tabernacle," *Fayetteville Daily Democrat*, September 12, 1932, p. 4.

³"Non-Denominational Church Plan Plea of Tabernacle Pastor," *Fayetteville Daily Democrat*, September 13, 1932, p. 6.

⁴"Mrs. Adkins Gives Tabernacle Sermon," *Fayetteville Daily Democrat*, September 19, 1932, p. 6.

⁵No public announcement appeared in the local paper, but after December 1, 1932, she was no longer mentioned in church news as the church's assistant pastor.

⁶See "FAQ: Speaking in Tongues," Assemblies of God Website, <https://news.ag.org/en/Features/FAQ-Speaking-in-Tongues>.

⁷"Bethany Bible Camp Aug 13th to 20th," *Fayetteville Daily Democrat*, June 14, 1933, p. 1 and "Bible Camp Called Off," *Fayetteville Daily Democrat*, August 8, 1933, p. 1.

⁸"Assembly Hears of Bethany Camp," *Fayetteville Daily Democrat*, April 30, 1934, p. 6; "10 Day Bible School at West Fork July 12-22," *Fayetteville Daily Democrat*, June 19, 1934, p. 1; and "Bible School Plans Complete," *Fayetteville Daily Democrat*, July 6, 1934, p. 3.

⁹"N.W. Arkansas Coming Events, Aug 11-18: Grace Reese Adkins' Bible Camp at Double Springs," *Fayetteville Daily Democrat*, August 2, 1935, p. 2; "Bible Program Changed," *Fayetteville Daily Democrat*, August 7, 1935, p. 3; "Young People Hold Rally at Johnson," *Fayetteville Daily Democrat*, September 16, 1935, p. 3; "Young People's Rally Dated for October 20," *Fayetteville Daily Democrat*, September 30, 1935, p. 3; "Youth Program at Farmington Nov. 17," *Fayetteville Daily Democrat*, October 31, 1935, p. 3; and "Mrs. Adkins Conducts Sunday School Rally," *Fayetteville Daily Democrat*, November 19, 1935, p. 3.

¹⁰"Bible School Here Draws from Nearby," *Fayetteville Daily Democrat*, June 20, 1936, p. 1 and "100 Register for Gospel Bible School," *Fayetteville Daily Democrat*, June 29, 1936, p. 1.

¹¹"Tabernacle Plans Are Discussed," *Fayetteville Daily Democrat*, March 24, 1936, p. 1.

¹²"Tabernacle Picnic at Adkins Home," *Fayetteville Daily Democrat*, June 2, 1937, p. 3 and "Daily Calendar of Events," *Fayetteville Daily Democrat*, July 15, 1937, p. 4. The Adkins family had moved temporarily from their farm on the Springdale Highway to south Fayetteville after she joined the Tabernacle. In March 1937, they moved back to their farm. "Personal Mentions," *Fayetteville Daily Democrat*, March 20, 1937, p. 6. They would remain there until 1946.

¹³Grace Reese Adkins, "The Challenge" (part 1), *Christian Standard*, June 4, 1921, p. 1312. The first installment of her story was accompanied by her picture.

¹⁴"Grace Reese Adkins," in Florence Woodlock McCullough (compiler), *Living Authors of the Ozarks and their Literature*. (Joplin, Missouri: Self-published, 1945), p. 3.

¹⁵"Mrs. Adkins Writes Serial For 'Lookout'; 'Equal to Uncle Tom'," *Fayetteville Daily Democrat*, February 18, 1933, p. 3.

¹⁶See "Walter John Lemke (1891-1968)," *Encyclopedia of Arkansas*, accessed January 6, 2022, at <https://encyclopediaofarkansas.net/entries/walter-john-lemke-2923/>. Lemke also headed the university's news service. While holding those positions, Lemke kept his hand in newspaper work by writing, in addition to "Ozark Moon," a newspaper column about the local pro baseball team and articles on state and local history topics, plus drawing educational cartoons illustrating people and events in Arkansas history.

¹⁷"Ozark Moon" Column by W.J. Lemke New Year's Gift to *Democrat Readers*, *Fayetteville Daily Democrat*, January 1, 1935, p. 1.

¹⁸Uncle Walt [Walter Lemke], "Ozark Moon," *Fayetteville Daily Democrat*, January 2, 1935, p. 2.

¹⁹For information on Priscilla's appearances in the Bible, see <https://www.faithward.org/priscil>

la-and-aquila-a-first-century-dynamic-duo/.

²⁰Uncle Walt [Walter Lemke], "Ozark Moon," *Fayetteville Daily Democrat*, August 14, 1935, p. 2.

²¹Uncle Walt [Walter Lemke], "Ozark Moon," *Fayetteville Daily Democrat*, November 14, 1935, p. 4.

²²These annual anthologies of the best poems published in the "Ozark Moon" were pamphlet size, softcover books that sold for 10 cents each. They are in the Walter John Lemke Papers, 1821-1969, MC L541, University of Arkansas Library (Special Collections).

²³Grace Reese Adkins, *Fragments of Song* (Gilbert, Arkansas: College Press, 1938) and Uncle Walt [Walter Lemke], "Ozark Moon," *Northwest Arkansas Times*, December 1, 1938, p. 7.

²⁴Grace Reese Adkins, in McCullough (compiler) 1945, p. 3.

²⁵Adkins, "Rugged Paths," 1942, p. 5.

²⁶"Prairie Grove," *Northwest Arkansas Times*, August 30, 1937, p. 7 and "Plans Rally," *Northwest Arkansas Times*, September 17, 1937, p. 3.

²⁷The history of the church from its beginning has been told in several articles, including "Central Christian Church Is Bible Training Center," *Northwest Arkansas Times*, September 27, 1947, p. 3; "Christ's Church Began in Cottage, Moved to Lodge," *Northwest Arkansas Times*, June 14, 1960, p. 89; "Central Christian to mark 50th Anniversary," *Northwest Arkansas Times*, December 16, 1969, p. 6a; and "Central Christian Church," *Northwest Arkansas Times*, December 12, 1981, p. 6.

²⁸"Young Evangelist to Preach Sunday," *Northwest Arkansas Times*, December 31, 1938, p. 1.

²⁹"Personal Mentions," *Northwest Arkansas Times*, December 28, 1938, p. 1 and "Undenominational Services Planned," *Northwest Arkansas Times*, January 6, 1939, p. 9.

³⁰"Sunday Services at Bethany Camp," *Northwest Arkansas Times*, July 27, 1939, p. 1; "Bethany Camp to Close Sunday," *Northwest Arkansas Times*, July 29, 1939, p. 2. From 1940 to 1948, two camps were held at Farmington, two at Devil's Den, two at Highland, and three at the Adkins' farm near the Veterans Hospital.

³¹"New Courses to be Featured on Bethany Bible Camp Program," *Northwest Arkansas Times*, July 9, 1949, p. 2; "Camp Postponed," *Northwest Arkansas Times*, July 9, 1949, p. 2.

³²"Woman Pastor," *Northwest Arkansas Times*, January 27, 1940, p. 3.

³³Don DeWelt, *Happy on My Way to Heaven* (Joplin: College Press Publishing Company, 1989), pp. 75-76.

³⁴*Ibid.*, p. 76. He later taught for nearly 20 years at the Ozark Bible College in Springfield.

³⁵Adkins, "Rugged Paths," 1952," p. 5. According to Mrs. Adkins, one of the difficulties in building church membership from 1939 to 1951 was that so many of the church's members moved to California. She wrote, "An obstacle to our growth was the shifting underprivileged class of people [in South Fayetteville] among whom most of our work lay. Here in Arkansas, all of the poorer people go eventually to California, so we had many losses by removal."

³⁶*Ibid.*, p. 5.

³⁷"Miss Lois Adkins to be Married Today to Charles Johnson," *Northwest Arkansas Times*, May 17, 1947, p. 4. After the couple returned from their honeymoon, they assisted with the Bethany Bible Camp. The Central Christian Church listing in the July 26, 1947, issue of the *Northwest Arkansas Times* included Charles Johnson as assistant pastor. The departure of Charles and Lois to return to their studies is noted in "Personals," *Northwest Arkansas Times*, September 3, 1947, p. 5. The Central Christian Church listing for January 10, 1948, says that Charles Edward Johnson is the church's pastor. Also see "Charles Johnson Is Ordained," *Northwest Arkansas Times*, June 5, 1948, p. 3 and "Pastor and Wife to Study at Bible School," *Northwest Arkansas Times*, August 21, 1948, p. 4.

³⁸"Whatley Named Church Pastor," *Northwest Arkansas Times*, September 17, 1949, p. 2.

³⁹Adkins, "Rugged Paths," 1952, p. 5.

⁴⁰*Ibid.*, p. 5.

⁴¹"Note," *Northwest Arkansas Times*, July 21, 1950, p. 2.

⁴²"Lumber Plant Resumes Work," *Northwest Arkansas Times*, August 2, 1937, p. 9.

⁴³His World War II draft card, dated October 16, 1940, shows that he was working at the Air Light Venetian Blind Co. In the 1940 U.S. census, his occupation is listed as "finisher" at a wholesale window shade company. Both records were accessed on Ancestry.com. According to the 1940 census, he had three daughters, Donna (6 years old), Ester (5), and Nola (2 months).

⁴⁴He is listed as associated with the Sun-Tile Venetian Blind Co. in the 1951 and 1953 Fort Smith City Directories. Accessed on Ancestry.com.

⁴⁵"Note," *Northwest Arkansas Times*, August 7, 1950, p. 5.

⁴⁶"Huckelbury Accepts Position at First [sic] Christian," *Northwest Arkansas Times*, November 25, 1950, p. 5.

⁴⁷Adkins, "Rugged Paths," 1952, p. 5.

⁴⁸"Revival Meeting, Central Christian Church" (adv.), *Northwest Arkansas Times*, November 9, 1951, p. 2; "Revival Services, Central Christian Church" (adv.), *Northwest Arkansas Times*, May 2, 1952, p. 2. In an advertisement for a special church musical event held in February 1952, potential attendees were warned, "Please come early if you want a back seat." "Burkheart Sisters" (adv.), *Northwest Arkansas Times*, February 9, 1952, p. 3.

⁴⁹Adkins, "Rugged Paths," p. 5. Attendance was usually much larger than membership. Anyone could attend a service, but members had to be baptized either at the church or at another church from which they transferred their membership.

⁵⁰"Christ's Church" (picture with caption), *Northwest Arkansas Times*, December 24, 1952, p. 47.

⁵¹Adkins, "Rugged Paths," 1952, p. 5.

⁵²"Huckelbury Offered Life Pastorate," *Northwest Arkansas Times*, December 16, 1952, p. 4. He turned down the offer.

⁵³One person who joined the Church by baptism that week was Bernice Durning (1928-2015), my mother.

⁵⁴I first encountered Mrs. Adkins on the opening day of the 1954 Daily Vacation Bible School at Christ's Church. I was seven years old, had just finished first grade, and had moved to the barracks-like city housing complex, located in South Fayetteville a few blocks from the church. My mother had, without my permission, enrolled me in the two-week "school," which that year had the theme "Pioneering for Christ," and early one Monday morning, I was kicked out of the car in front of the church building. There, Mrs. Adkins was directing the opening ceremony. She was a no-nonsense gray-haired woman with darting eyes and the habit of constantly moistening her lips with delicate swipes of her tongue. Responding to her unsmiling intensity and authoritative orders, the pack of excited kids standing in front of the church quietened, and she efficiently herded us into a line so we could march into the auditorium singing "Onward Christian Soldiers," accompanied by a pounding piano.

A few years later when I was about 11 years old, I enrolled, after much cajoling, in a Bible study course that Mrs. Adkins taught. It convened in her house, located next to the Rock Street church building. We were ushered into her study/library whose walls were lined with stuffed bookshelves. Every flat surface in the room was loaded with magazines, journals, newspapers, and books. I had never seen a room like that. In my home and those of my relatives we often visited, a bookshelf was not to be found because, aside from a few cookbooks and the Bible, we didn't have books that needed shelving. Mrs. Adkins dragged out her flannel board, and the lesson began. As she talked, I concluded that she was the smartest person I had ever met, and I wanted a library like hers.

⁵⁵"Mrs. Adkins Editor of Gospel Challenge," *Northwest Arkansas Times*, June 6, 1953, p. 2;

"Christ's Church Has Bible Institute Work," *Northwest Arkansas Times*, March 27, 1954, p. 11;

and Christ's Church to Reopen Bible Class, *Northwest Arkansas Times*, August 28, 1954, p. 5.

⁵⁶"Sacred Pageant of Local Author to be Published," *Northwest Arkansas Times*, February 7,

1948, p. 3; "Work of Local Pastor Published," *Northwest Arkansas Times*, April 30, 1949, p.

2; "Local Minister's Articles Published," *Northwest Arkansas Times*, May 14, 1949, p. 2; "Two

Churches to Give Adkins Pageant," *Northwest Arkansas Times*, December 17, 1949, p. 2; and

"Pagan" or "Christian" Article by Mrs. Adkins," *Northwest Arkansas Times*, June 4, 1951, p. 6.

⁵⁷"Local Woman Writes Magazine Serial," *Northwest Arkansas Times*, April 29, 1950, p. 4.

According to the article, "The characters are the hill people of the neighborhood, a rural schoolteacher, and a government agricultural worker."

⁵⁸"Supper and Program to Honor Huckelbury," *Northwest Arkansas Times*, January 20, 1958, p. 6;

"Huckelbury Leaves for Colorado Work," *Northwest Arkansas Times*, February 1, 1959, p. 3.

⁵⁹"New Services to Begin on Sunday in a New Location," *Northwest Arkansas Times*, February 13, 1960, p. 5.

⁶⁰"Central Christian Church," *Northwest Arkansas Times*, October 8, 1960, p. 7. Central Christian Church met at a church building in north Fayetteville until October 1960 when it moved to 800 Government Avenue. Central Christ Church was located at 424 Government Avenue.

⁶¹I could find no mention of the merger in the local newspaper. On February 1, 1964, the *Northwest Arkansas Times* listing of church services included one for "Christ's Church (Chris-

tian)." On February 8, the listing was for "Central Christian Church – Christ's."

⁶²"Obituary," *Northwest Arkansas Times*, September 15, 1964, p. 7; "Ary A. Adkins," *Northwest Arkansas Times*, September 19, 1964, p. 4.

⁶³"New Bible Class," *Northwest Arkansas Times*, February 5, 1966, p. 2.

⁶⁴Her letter to the editor on March 11, 1965, praised literacy test requirements for voting; her letters on February 1 and November 6, 1967, were against daylight savings time, and her letter on November 14, 1967, opposed lowering the voting age. Her last letter on May 6, 1969, was a recollection of her arrival in Fayetteville.

⁶⁵"Obituary," *Northwest Arkansas Times*, January 11, 1973, p. 2.

⁶⁶My parents attended Central Christian Church until late 2013 when they could no longer do so because of health problems. The church building on Rock Street was sold to the City Hospital in 1981, and Central Christian Church moved to 904 West 15th Street that year. "Ozark Churches: Central Christian Church," *Northwest Arkansas Times*, December 12, 1981, p. 6.

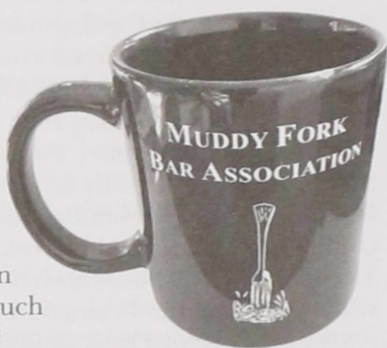
⁶⁷<https://www.youtube.com/watch?v=420nDNYoAx0>.

Washington County's "Muddy Fork Bar Association"

*Bringing wryness and fun to the
legal principles of yesteryear*

By Maylon Rice

During a 2008 interview for a newspaper article on May 1, which is Law Day, the late attorney Boyce Davis of Lincoln invoked the name of the mythical and much ballyhooed Muddy Fork Bar Association.¹



Davis, who was then president of the Washington County Bar Association, was being interviewed by *The Sound* – a publication formerly called *All About Town* and later known as the *Fayetteville Free Weekly*, a tabloid newspaper in general circulation back then.² He explained the mythical law group's focus and purpose:

"To recognize the practice of law between the banks of the Muddy Fork of the White River in Washington County and to adhere to the legal principles of yesteryear but in a wry, fun way."

The Muddy Fork Bar Association³ is a fictional, yet long recognized group of attorneys in Washington County, especially those practicing the legal arts in western Washington County. It still exists today.

There is, according to a surviving member of the group, John Everett of Prairie Grove, both reason and substance behind this group.⁴

Davis, in his interview, explained the origin of the group.

Photograph of "Muddy Fork Bar Association" mug by Maylon Rice.

Maylon Rice is a former board member of the Arkansas Historical Association and a former board member and past president of the Washington County Historical Society. He was a reporter and columnist for the Northwest Arkansas Times when it was a stand-alone, daily, independent newspaper in Washington County.

"About 1986, John Everett, his partner, the late Bob Whitlock, and I, (Davis) were standing outside Judge Tom Butt's courtroom⁵ waiting for a "docket call" to start. Docket calls have thankfully gone the way of the ribboned typewriter, but it was usually a quarterly practice of getting a status report from the lawyers on all pending cases," Davis said.

"We decided while waiting out in the hallway of the courthouse, since there was a Washington County Bar Association, there's no reason why we couldn't have a 'Muddy Fork Bar Association,'" Davis said.

"And since that spring morning in 1986, as the Muddy Fork Creek continues to flow northward between Prairie Grove and Lincoln, we've had a Muddy Fork Bar Association."

True to its premise, the official stationery of the Muddy Fork Bar Association, provided by Everett,⁶ gives this description of the geographic area of the Muddy Fork Bar Association: "Located .75 miles North of the confluence of Bob Kidd Creek and the Muddy Fork of the Illinois River, 4.5 miles N.E. of Suttle Switch and 2.5 miles S.W. of Viney Grove on the second floor of the Prairie Grove Sewer Plant."

And, as both Davis in 2008 and Everett in 2023 have pointed out, there is a humorous and wry motto:

"Once admitted, discharged only within permit limits."

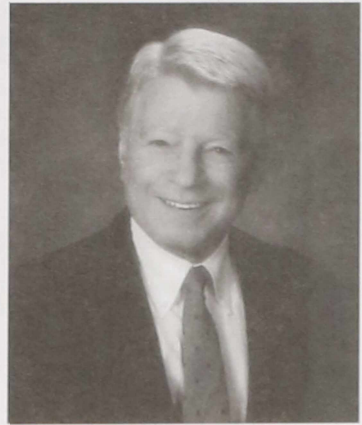
"In the Muddy Fork Bar Association, (often called the MFBA), every member is a president and therefore we would not elect officers or have meetings," Davis said in 2008. "The MFBA was simply a state of mind. It was a spoof, or lampoon of the extent to which some of our local brothers and sisters take themselves. We were serious about our practices, but less so about ourselves. You 'gotta' do something' to have fun in life or you go nuts."⁷

On the stationery of the Muddy Fork Bar Association, there are nine names, all listed as president.⁸ "We thought we would all be equal, in that none of us actually works for the others in the group," Everett said. "And we've never taken anybody off the list – as you can see. Davis passed away on January 5, 2017."⁹

And Davis's name is still on the stationery roster.¹⁰

The list on the Muddy Fork Bar Association stationery includes Robert C. Baker, Boyce R. Davis, John C. Everett, James A. George, the Hon. Robert J. (Bob) Gladwin, John B. Plegge, Gordon Rather, Michael Greenwood Thompson, and the Hon. William R. Wilson Jr.¹¹

"A pretty robust group," Everett said.



Boyce Davis. Photograph courtesy Scott C. Davis.

Robert C. Baker is an attorney in California and served as a member of the defense team for O.J. Simpson in the civil case filed against him.¹² Jim George is an attorney in Louisiana,¹³ whom Everett called “a top-notch guy.”

John B. Plegge, of Searcy, who died in 2021, was an accomplished lawyer, and judge.¹⁴

John Everett of Prairie Grove, with his law practice now in Farmington, is the organizer, the czar, and torch bearer of the MFBA.¹⁵

The Hon. Robert B. Gladwin is a judge on the Arkansas Court of Appeals and a former lawyer and deputy prosecuting attorney in Washington County. He at one time was associated with the Everett law firm. Gladwin was also a municipal judge in Washington County (Prairie Grove area), appointed to the seat after the death of Bob Whitlock. Gladwin later ran and won the Court of Appeals seat in 2002 and was reelected in 2010. He has taught at both the University of Arkansas School of Law and the University of Arkansas Little Rock School of Law.¹⁶

Gordon Rather is an attorney with Wright Lindsay and Jennings in Little Rock.¹⁷

Michael Greenwood Thompson is a Friday Law Firm associate, who left the Little Rock-based Friday firm to become the chief counsel to Entergy Corporation, the major electrical utility in the Midsouth with offices in Little Rock.¹⁸

According to Everett, when Judge Wilson was asked if he would like to be a member, he said, no, as he was holding a federal judge position. He told Everett to sign him up as the muleskinner (or mule driver, tamer, or supervisor) of this wild group of attorneys. Judge Wilson is a senior U. S. District Judge of the Eastern District of Arkansas. He took office in 1993, after being nominated by then-President Bill Clinton. He assumed senior status as a federal judge in 2008.¹⁹

Older letter heads included Joe Huie of Waldron, who was not a lawyer but “who was, no shit, a real mule skinner,”²⁰ according to Everett.

The artwork of a muddy table fork, as the logo for the group, was drawn by Leslie Reiff, the daughter of Jim Reiff, a Prairie Grove banker.²¹

In a 2023 interview, Everett said Davis, who “was known for his dry wit and wry humor,” was both a lawyer and a newspaper man. He owned the *Lincoln Leader* and the *Prairie Grove Enterprise*, which he later combined as the *Washington County Enterprise-Leader* and eventually sold to the holding company NWA Newspapers of the *Arkansas Democrat-Gazette*.²²

Everett said the Muddy Fork Bar Association was formed in 1986, just as the Arkansas State Legislature and the Arkansas Bar Association began to relax the rules and canons on lawyers advertising in both print and electronic media. “The formation of the Muddy Fork Bar Association was a way for all of us in the west side of the county to get around having to place our law firms’ names on the back of kids’ T-ball jerseys,” Everett said.²³

"We never got many requests, but there were a few for sponsorships and we offered up the Muddy Fork Bar Association." While the members of the MFBA were not in a combined practice with one another as far as the legal community, it was "workable," should someone want a T-ball or kids' league sponsorship.

Both Everett and Davis, in the separate interviews, disdained the practice of telephone book advertising, legal ads on cable tv stations, or in the newspaper, as is now the case.

The Washington County Bar Association, formed in 1828 and continuing today, had humble beginnings with membership limited to attorneys living in and practicing before the courts in Washington County. Visiting attorneys from other jurisdictions appearing in county courts were vouched for by a member of the local bar.²⁴ It became customary for attorneys new to the area to be welcomed into the organization by the other practicing members of the Washington County Bar Association.²⁵

In 1961, the Washington County Historical Society published the 34-page booklet, *Bench and Bar of Washington County, Arkansas, 1828-1961*," written by O.E. Williams.²⁶ The publication, which sold for \$2 per copy, features short biographies of early jurists, attorneys, and law firms in Washington County. Its cover includes a composite black and white photo of 42 attorneys – 41 men and a single female attorney, Suzanne Chalfant Lighton. In Williams' book, according to a search of the *Martindale-Hubbell Law Directory*, there were 51 attorneys listed having Fayetteville addresses and then another 12 having Springdale addresses, hence 63 attorneys.²⁷

In 2023, according to a spokesperson for the Washington County Bar Association, there were around 400 members but almost double that number of practicing attorneys in Washington County.²⁸

Back in 2008, Davis remarked that forming the MFBA was perhaps best understood as a ploy to understand the reclusive mind of most attorneys.

"I think a part of the answer lies in the fact that there has always been a certain mystique about the profession. We have a language of our own that helps build a communications barrier between us and the public at large. We are too often socially reclusive in that we hang out mostly with other lawyers."

Davis ended the Law Day interview with his own feelings on the law and how it impacted him. Davis said he has a "venturesome kind of mind and physical nature," so the practice of law has offered him a broad diversity of inquiry and challenged his understanding of life.

"The law doesn't sit still. It is constantly evolving and morphing into new dimensions, directions, and applications. It has enabled me to use whatever God-given talent I have in oral and written communications to be an agent for bringing positive enhancement into the lives of many people, while making a decent living for myself and my family. Finally, it has brought to me a settled, deep, and thorough

realization that the most important element in our system of justice is the jury system. We must never allow that to be lost.”²⁹

Endnotes

¹Interview with Boyce Davis by the author, April 22, 2008, for *The Sound*, a forerunner of *All About Town* and later the *Fayetteville Free Weekly*.

²Interview with Boyce Davis, *The Sound*, Wednesday, April 30, 2008.

³Interview with John Everett, April 2022.

⁴Interview, *The Sound*, April 2008.

⁵“The Hon. Thomas Festus Butt, Chancery Judge, Fourth Circuit Chancery Court, 1979-2000,” Charlie Daniels, *Historical Report of the Secretary of State, 2008* (Little Rock, Arkansas: the Arkansas Secretary of State’s Office, 2008), p. 295.

⁶Everett interview, April 2002.

⁷Davis interview, 2008.

⁸Everett interview, April 2022.

⁹“Boyce R. Davis,” obituary, Luginbuel Funeral Home. Accessed April 2022, at <https://www.luginbuel.com/deceased-records/person/boyce-r-davis-1938-2017>.

¹⁰Everett interview, April 2022.

¹¹Ibid.

¹²Ibid.

¹³Ibid.

¹⁴Ibid.

¹⁵Ibid.

¹⁶“Robert J. Gladwin,” Court of Appeals Judges, Arkansas Judiciary. Accessed at <https://ar-courts.gov/courts/court-of-appeals/judges/robert-j-gladwin>.

¹⁷Everett interview, April 2022.

¹⁸Ibid.

¹⁹“Billy Roy Wilson,” *Wikipedia*. Accessed 2023, at https://en.wikipedia.org/wiki/Billy_Roy_Wilson.

²⁰Everett interview, April 2022.

²¹Ibid.

²²Ibid.; also *Washington County Enterprise Leader*, copyright Northwest Arkansas Newspapers, LLC (NWA Media). Accessed 2023, at <https://wcel.nwaonline.com/news/>.

²³Interviews with Everett, April 2022, and Davis, 2008.

²⁴O.E. Williams, *Bench and Bar of Washington County, Arkansas, 1828-1961* (Fayetteville, Arkansas: Washington County Historical Society, 1961).

²⁵Ibid.

²⁶Ibid.

²⁷Ibid.

²⁸Interview with Everett, April 2023.

²⁹Interview with Davis, 2008.

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